THE CHURCHMAN.

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POETRY.

For the Churchman.

"HOC ERAT IN VOTIS."

This was in all my prayers, since first I prayed,—
A Parsonage, in a sweet garden's shade;
The Church adjoining, with its ivied tower;
A peal of bells;[*] a clock to tell the hour;
A rustic flock, to feed from day to day,
And kneel with them, at morn and eve,[†] and pray.

He who "doth all things well," denied my prayer,
And bade me take the apostle's staff, and bear;
The scattered sheep o'er hill and dale pursue,
Tend the old flocks, and gather in the new;
Counting ease, health, life, all things loss,
So I make known the blessed, bleeding Cross.

These quiet scenes, that never can be mine,
This homebred happiness, dear friend, be thine;
Each choicest gift and influence from above
Descend on thee, and all that share thy love;
Peace, which the world gives not, nor can destroy,
The prelibation of eternal joy!

G. W. D.

Northfield Vicarage, August 3, 1841.

[*] From our arrival until midnight the bells in this venerable old church kept up a merry peal.

[†] We had the great enjoyment of the daily morning and evening service here.

COMMUNICATIONS.

For the Churchman.

SMITHFIELD,

THE MARTYRS' ARENA.

(*Concluded.*)

As these pictures were most of them very beautiful, and connected with a great many interesting historical facts and legends, they were amply and graphically enlarged upon by our venerable friend, who was perfectly conversant with remote history. The time consequently passed rapidly by, and a servant entering with lighted candles, plainly intimated that daylight had now glided away. Our hospitable host, however, declared that we had not had out one half our conversazione, and must finish it at the present sitting. This was readily assented to. We drew round the cheerful blazing sea-coal fire to resume the momentarily suspended subject of the Martyrs, whilst our friend gave us the following reminiscence of the times of Mary of England, which he entitled

THE MARTYR'S PROSELYTE.

A good memory is the best monument.
Thomas Fuller.

The sixteenth century was indisputably an era of Religion: and the analyzer of history never pondered over an epoch more clearly indicative of blind and detestable bigotry, than the persecuting and bloody reign of Mary of England. And the most warped, subtle, or partial historian that ever took pen in hand, or attempted to delineate or defend this unhappy woman's character, has failed to exhibit any memorable illumination which occurred during her brief, yet to the heart of humanity, too long and sickening career—save that unquenchable, that holy light, the flame of Reformation, which arose from the dire and fierce Martyr-fires of Smithfield and Oxford.

It was whilst those inhuman pyres were blazing about the perturbed soil of England, that Reginald Wyatt became a Martyr's proselyte, in defiance of the secular and ecclesiastical power who then lorded it over the land with all the malignant craftiness of demons, and the arch cunning of fiends. The melancholy fate of this estimable young gentleman, together with his interesting lady, to whom he had not been long united, fell out in this wise:

Reginald Wyatt was a physician, and seemed destined to rise to great eminence in his profession, at least so prognosticated his dear friend and early instructor in Greek and Latin, Nicholas Ridley, Bishop of London. And when the same good bishop afterwards united him in holy wedlock to Eleanor Linton, at St. Paul's, he was heard to say that a handsomer, more estimable or accomplished couple, never entered that sacred edifice, nor departed with a more fervent blessing for their happiness.

But all these rare graces and high hopes were soon destined to be blighted and wrecked. The days of persecution were at hand. Bishop Ridley, whom they both loved as a friend and father, was accused of heresy. He was deprived of his bishopric and imprisoned in the Tower of London, cited to appear before the divinity school at Oxford, and finally condemned to the stake. Reginald Wyatt could not well be unmoved at such a time as this. He felt probably as thousands of others felt—shocked, maddened, and frenzied by the implication, incarceration, and death of kindred and friends. He could not avoid the vortex even if he had wished so to do, and he openly avowed himself the Martyr's proselyte, and a Protestant.

O! holy and sacred was that hour, when Reginald and Eleanor knelt down together to pray. The former was preparing to depart for Oxford, in obedience to a request from Bishop Ridley, who had desired to see and converse with him ere he died. Eleanor had not the heart to dissuade her husband from undertaking this pious mission of friendship and affection. But she had had many sad misgivings and apprehensions. There seemed to be something ominous and calamitous in it; why, she could not tell; but Reginald had been so much excited of late, that she was fearful of the consequences. But she suffered him to depart, however, with her prayers to heaven for his safe return trembling upon her lips; and he set out with all possible despatch for Oxford.

He had not journeyed on his way many miles, however, ere an accident befel the faithful horse upon which he was mounted. He was obliged to stop at the nearest inn for the purpose of procuring another. The landlord, it appeared, knew him well, alas, too well for his good: he was a secret enemy—an enemy of the worst kind at that time—a religious one. This man, nevertheless, with the most artful hypocrisy, disguised his real sentiments, and with joyful alacrity agreed to furnish him with another horse, but one whom he well knew to be so vicious that it was as much as life itself was worth to ride him. This fact Reginald soon discovered, too late, however, to be remedied. He was a most admirable and fearless horseman, was both anxious and eager to press forward upon his journey; and therefore, perhaps, felt too confident of his skill in horsemanship to be intimidated. In passing a cottage door, the noise or dress of some children around it affrighted this ungovernable or vile animal, for, with a bound which Reginald could neither anticipate nor prevent, he reared backwards, flinging his rider at the same time with the utmost violence amongst a pile of stones which lined the roadside, leaving him, literally, a dead man. This accident had been seen by a traveller, who now quickly approached him, like a good Samaritan, to bind up his wounds. Calling out to some laborers who were working in the fields hard by, who came quickly to his assistance, he had Reginald conveyed to the cottage. It was evident, however, that no skill in surgery could save his life. He had been completely crushed, as it were, by his fall. He might possibly have recovered from his dislocations and broken limbs, but the horse, when he darted away, had given him a terrible blow with his hoofs, which no surgical art could remedy, nor physician heal.

Reginald himself, with a physician's knowledge, was aware of this fact, as soon as consciousness returned to him; and his only anxiety now was to communicate some last words to his wife and the good Bishop Ridley. To the traveller who had rendered him assistance he now anxiously looked to see if he might impart a dying request with safety. This personage was a man scarcely verging beyond middle age, and was habited in a dress evidently canonical or ecclesiastical. There was so marked and striking a look of kindness and benignity in his looks, that Reginald could not hesitate to impart his anxious thoughts and last desires to him, although an entire stranger. He accordingly intimated a wish to confer with him alone. The cottagers and peasants immediately withdrew.

"Am I speaking with a friend?" said the dying man.

"You are," was the reply.

"A Protestant?" again demanded Reginald.

"If one exist, I humbly trust I am entitled to that appellation," was the answer.

"Your name?"

"Bernard Gilpin![*]—a disciple of Peter Martyr!"

"Thank God, then, for his goodness, in enabling me to utter my last words in the presence of one whom I have ever been taught to revere and love. I shall now die happy," continued Reginald. "Convey these tokens of my last thoughts to my beloved wife; and say to good Bishop Ridley, that I die his proselyte. Tell him by what an unhappy accident I have been prevented seeing him; and tell him also, that I trust soon to meet him in heaven, as I am most unfortunately denied the satisfaction of receiving his kind blessing here on earth."

More he would have spoken, and did speak, but it was unintelligible, wandering, and disconnected, a word only now and then being distinctly heard. These indications of life soon ceased, and after a little while Reginald calmly breathed his last in the arms of Bernard Gilpin.

A most painful duty now had this truly excellent man to perform, agreeably to his promise to the Martyr's proselyte. But none on earth could do it better, or with greater integrity or affection; and it is only necessary to add, that the dying request was most scrupulously fulfilled in every particular.

The message to Bishop Ridley came like the last whisperings and assurances of an angel, confirming him still more firmly—if such a thing indeed could be—in courage, faith, and resolution. He looked forward to the stake with an inward joy, that entirely surprised the blind or perverted understanding of Bonner, Brooks, and Gardiner, his cruel and crafty inquisitors and judges. History has recorded that good man's death too faithfully to need any additional illustration or elucidation. It was as triumphant as it was memorable.

Let us now return to Eleanor, the wife of Reginald, whom he had left behind at London, mourning at his departure with all a woman's excited fears and apprehensions magnified by the times. To her Bernard Gilpin now hastened upon his sad mission—that of communicating the death of her husband. Willingly would I withhold that heart-rending, piteous interview. Why should sorrow like this be detailed, elaborated, or described? It is too sacred to be unfolded or revealed—too poignant for words. Tears must be seen, not imagined, to affect the heart: and there is no vocabulary set apart or appropriated to chronicle anguish, grief, and despair. And as there is no pain and misery so fearfully wild and startling as that which overwhelms and breaks up the deep well-springs of the human heart, so likewise the mere array of epithets or words fails to describe its painful and desolating ravages within the bosom of the heart-stricken. And likewise, as there is no blight like that which steals upon and destroys the healthful vigor and vital principle of our existence, so likewise, there is no technical nor appropriate language given us, wherewith to depict its terrors, when its dark and midnight surges of pitchy gloom rush and sweep over, and make it shipwreck.

Reginald had not left his home five hours, ere the minions and tools of Bonner and Gardiner arrived at his house, for the purpose of arresting and dragging him before their loathed tribunal, where neither justice, lenity, nor integrity, was to be found; but an ecclesiastical court, whose only desire was to convict, condemn, and consign to the flames, all who had the temerity and courage to defend the right of faith and conscience. An impeachment, therefore, of a man like Reginald, was equivalent to a sentence of death. This Eleanor well knew by daily example and most memorable instances. She also knew her husband would glory in, and defend his religious tenets, with the utmost pertinacity and courage. That alone would have sounded his death knell at this period: for these men, like death, "loved a shining mark."

Too miserable and anxious, then, was this noble and beautiful woman. But a ray of hope still lingered in her breast—Reginald, by some fortunate circumstance, might yet escape. He was out of London, and possibly could be induced to seek shelter and protection in another land. A trusty servant had been instantly dispatched after him. It was at midnight. That servant never returned. Whether he was murdered by the wayside, or whether he met his fate by accident, no man ever knew. His disappearance was a mystery which time never revealed.

By or through what mysterious agency the wonderful and invisible phenomena of dreams are disclosed to us, is known only to Him "from whom no secrets are hid." To us they are inscrutable and past finding out. Yet do they sometimes make us fearfully sensible of that immortal spirit which lurks within our frail tenements, causing the dreamer to exclaim with Job—"*Thou scarest me with dreams, and terrifiest me through visions.*" It was from a perturbed and restless slumber of this kind, that Eleanor awoke with great affright, on the second morning of Reginald's departure. In her dreams she had beheld him weltering in his blood, and again, bound to the stake and perishing in the flames. The melancholy and gloomy state of her mind, and the aspect of affairs on every side, had doubtless caused undue agitation of thought, and predisposed her to dwell upon impending calamity. This is very possible. Tribulation, anxiety, and fear, will produce unquiet slumbers at all times. But the dreams of Eleanor were startling and terrific.

The first intelligence she received on awaking, was the report of a servant, informing her that an ecclesiastic awaited her presence in the library, having important intelligence to communicate. That ecclesiastic was Bernard Gilpin. At this interview her dream was verified—"hope withering fled;" and had it not been for the consoling words, tender expostulations, and Christian kindness of Gilpin, she would speedily have died a raving maniac. The calm eloquence of that good man, however, arrested so dire a calamity from befalling one of the gentlest and noblest of her sex. But he could not remove the barbed arrow that had rudely entered her elevated soul. The bitter pangs of sorrow were assuaged and mitigated, but never healed. Her heart was broken. And yet she rejoiced with exultation and joy unspeakable to think that Reginald had escaped the snare of his fowlers—Bonner and Gardiner—and was now beyond the reach of stake and faggot. They could not exult nor glory in dooming him to the flames.

This, it is true, was but poor consolation, but it was all she had left to comfort her, save her now, more than ever, dearly prized faith. To this sure and steadfast haven of the soul she flew, even like a weary storm-tossed bird, seeking refuge and repose within a familiar and sheltered bower. O holy faith! that can thus tranquillize the fevered spirit, calm the troubled mind, or nerve the Christian for the rack and the Martyr-fire! The words of Bishop Latimer, to her honored friend Bishop Ridley, now came thronging to her memory—and she remembered that she was also his proselyte. In this renovated mind did her wounded spirit rally and seek relief, until that spirit ceased to breathe. She vowed to devote her fortune and herself to the Martyr's faith. Nobly did she fulfil that vow.

At one of the most sequestered and rural nooks within the borders of Durham, did Eleanor end her days. True, they were brief and sorrowful, yet not without many happy alleviations. She lived long enough, however, to witness the death of that miserable bigot, Queen Mary, and to see the Martyr's torch illuminating the land: for in the hands of her good friend Bernard Gilpin, it was boldly held aloft with a vigor that only ceased with his breath. No champion of chivalry was ever half as stirring as Bernard Gilpin, the devoted Apostle of the North!

In the death of Eleanor, the poor and friendless lost an irretrievable, an inestimable friend. Want, misery, and distress, ever found her a liberal benefactress. And the greatest calamity that befel these simple and honest-hearted people—next to the loss of Bernard Gilpin himself, which occurred many years afterwards—was when they laid this excellent lady down to rest beneath a lime-tree's shade, in the romantic looking churchyard of Houghton-Le-Spring. And they remembered well the gloomy, melancholy, funeral-day, when her honored obsequies were performed; the touching and pathetic discourse of Bernard Gilpin over her revered body; at which all present were so much affected, and tears fell around like rain. And that when her silent form descended into the earth, their hearts seemed buried with her, as their venerated pastor uttered the solemn and pathetic sentences appointed for the burial of the dead. And that whenever he came to preach in their old church afterwards, he never failed to walk into the churchyard and look at her grave; commending the delicate attention with which they had decorated it in their rural way—and telling them it was kindly and well done: for that a better or a nobler woman never slept beneath an osier bound grave than she. His words sank deep into their hearts, and were never forgotten by those who heard them; as he never spoke a word idly or unprofitably in their hearing. For, like the good vicar of the admirable Goldsmith,

He watch'd and wept, he pray'd and felt, for all:
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

And there was her name cherished and dwelt upon at each returning festival of the year. And thither would they bring flowers and garlands to decorate her tomb and moisten the grassy turf with their tears. And the grateful rustics, on a Sunday morning, would lead their little ones up to that honored hillock, and pointing to its flower-decked border, tell them there lay the good lady Eleanor. The bright sun always seemed to shine upon her peaceful resting-place; whilst the robin red-breast, who appeared to love the quiet sanctity of the spot, had built his nest among the branches of the trees that drooped over it, and would there trill and pipe his simple carol—an unconscious requiem—to her memory. The truant schoolboy never molested that bird, nor that chorister's nest: both were held sacred and appertaining to her rural sepulchre. Yes, the proselyte slept well, but was not forgotten. For when the chill winter's wind would howl round the cottages of these poor people, as they sat before the glowing embers, they would speak of the pale, melancholy lady, as they termed Eleanor, who had formerly been so kind to them in their distress and misery—wondering, in their untutored simplicity, what secret and direful calamity could possibly have broken her generous and noble heart.

As our venerable friend concluded the foregoing historical reminiscence, he arose, saying "that he had the gem of his collection still to show us." He accordingly drew from the private drawer of a very curious and beautiful cabinet, a manuscript written upon vellum. This he wished to produce as an evidence of the elegant and classical scholarship of Reginald Wyatt, as a Latinist. It was a thesis upon the Immortality of the Soul. It had been originally submitted to his old preceptor, Bishop Ridley, for inspection and correction: yet no erasure nor emendation had that excellent scholar made in it. But he had noted his entire approval, simply by writing at the bottom of the last page, the Latin word, Excelsior, as an incentive to his pupil, and had signed beneath it, N. R., the initials of his name. Here then was the handwriting of two remarkable men, whose highest aims in life, and last thoughts in death, had been directed toward a Noble Goal.

"May the names and example of those devoted and illustrious men never be forgotten," continued our host, "who so signally distinguished themselves during that ever memorable era, when the contest for Light and Truth was waged against such fearful and almost overpowering adversaries. Thank God! it was triumphant! And when I look around me at the present day, and behold the extension and expansiveness of mind, peculiar to this wonderful nineteenth century, I recognize in the pious, learned, and devoted prelates of the Church of England, the worthy successors and champions of the principles for which Ridley, and Latimer, and Cranmer, contended and died. And however agitated the surface of controversy or opinion may be—a circumstance inseparable and peculiarly identified with knowledge, and liberal, enlightened, and free countries—I feel confident that these eminent and estimable men will step boldly into that hallowed arena, where so many noble Martyrs have entered before them! I have no apprehensions concerning present results, nor any timid misgivings for the future. I have entire faith in the integrity and wisdom of the Church!"

[illegible] host paused, much to our regret; for his dioptric, graphic, and intellectual mind, had kept themes and conversation perpetually alive in our little convocation. We nevertheless found it absolutely necessary to dissolve the same, agreeable as it was, and anxious as we were to listen to this "old man eloquent." But the neighboring church chimes, which the kind old gentleman was so fond of hearing, admonished us that it was time to adjourn this agreeable and interesting meeting. We feared to trespass longer upon the sober hours and meditative moments of our venerable friend. It was, nevertheless, quite with reluctance that we withdrew from this unique collection of rare and curious objects; and above all, parted with their most delightful and courteous exhibiter and illustrator.

D.

For the Churchman.

Mr. Editor,—I am gratified in learning from the advertisement of Mr. Hows, *late Principal of Woodlawn Institute*, that he proposes devoting a part of his time to the instruction of adults in Elocution. No person, in our community, can bring to this subject higher claims to patronage. Ardently devoted to literary pursuits, and of great quickness of perception, he conceives clearly the sentiment of a writer, and expresses it with uncommon vividness and force. Attached to the Church, and an excellent reader of the services, he may be recommended to candidates for holy orders, as well qualified to aid them in preparing for an important part of their public duties. This statement is made with the hope of drawing increased attention to a much neglected branch of education; since peculiar facilities are now offered to those who may be inclined to profit by them.

A Friend of the Church.

For the Churchman.

LETTERS OF A CLERGYMAN IN THE FAR WEST, TO A RELATIVE IN EUROPE.

NO. I.

Dear E——, B. and I have just arrived in *****, a journey of sixteen hours and miles. This, to your European notions, appears undoubtedly a great undertaking; but steamboat and railcar have robbed "flood and field" of their perilous associations; and these I believe are but the signs, or at most the instruments, of a something that we yet only half see, which here is grinding down all men to the same shape. Barbarism increases the farther you are from the capital, in an European country; and there seems to be real value in the proximity of place to ascertain the heart or centre of civilization. We have no centre here, save one, and this, it seems to me, is *home:* this centre is every where; and for that reason, distance makes little or no matter here—the tone of feeling is the same in the far west free state as in that nearest to the ocean, and you will meet as little inhospitality in the remotest wilderness as in the longest settled community of New England. But though the generality of people in America regard travelling as a thing of little or no importance, still a circumstance that had happened upon the very route we were to take, sufficiently solemnized our minds.

Young travellers cannot feel that coolness of calculation that old ones do. When a steamboat is burned, or a railroad collision takes place, they cannot see, as is really the case, both from the regularity of apparent accident, and the care people will take after such an occurrence, that the safest travelling will be the very day after the accident; they will be like the storekeeper who, when the house was struck by lightning, hallooed to his clerk in an agony of anxiety, to run down to the cellar and see about the powder—not thinking that the fact that he had time to enjoin such a precaution was sure sign that it was unnecessary. And even so Mr. B. and myself felt rather fearful when setting out, because of a disaster that had taken place on the route we were to pass. The steamboat Erie, with a heavy freight and some 200 persons on board, had taken fire about forty miles on her voyage up Lake Erie, and all save thirty had perished. There were among them upwards of a hundred German emigrants going to settle in Ohio; these perished within a few hours of their destination.

Surely this world is a mysterious thing, and we would almost believe that time and space, proximity and consecutiveness, rather deceive us with the semblance of causes than furnish any true and adequate reason for events. Who is there that can think of these poor strangers perishing after perhaps years of pinching and parsimony to save the expenses of the voyage, almost in sight of their port, but must be led into strange and solemn thoughts? Singly and separately had run each one's thread of life, and here they were gathered up into one; and through the events of each one, life still was then in this thread that led them hitherward, English, Irish, Americans, Canadians, Germans, all to meet here—and die! And while they were looking upon this particular object as the end, it was merely a strong motive, and the true end was the daily work of life, which they undoubtedly counted but a means. Truly we are in this life placed not in a chain or in a line of events, but rather central in a web; and the very fact that we turn us to contemplate one portion or the other, necessarily shuts out from view a mass of events that has as real an influence upon us as that we examine. But to leave off moralizing: our interest in the catastrophe was drawn still nearer to ourselves by the fact, that about this same time a colleague of our own was to set out; and when we saw upon the banks of the Delaware the newspaper account of the accident, we most certainly thought that H. was among the passengers: for it was about this time that he was to embark. And our anxiety was doubled by the fact that he was the son of the eminent Bishop H., who was surely a confessor, if being worried during early life for the sake of principle by clerical Bobadils, loud-sounding rhetoricians, the very necessity of replying to whom must be, to a reasoner, a matter of annoyance would make a man such; and who died a premature victim to the untiring energy with which he labored for the Church in every way after he became a bishop. It seemed a hard and a strange thing that the son of such a man as this should be taken away, just as he entered upon his father's career: but it was not so. He escaped the devoted vessel by some few days, not more than a week. Two months after, we set out via New York.

nalize, and therefore shall pass onward without telling you any very interesting things about the various cities, towns, &c., through which we passed on our road to Niagara. I am no traveller by profession, and only a simple parson; and therefore shall leave it to others to act the bumblebee, and buzz out wonders about those unknown cities and unexplored regions of New York, Cincinnati, St. Louis, and other such places, as if they were Memphis, Babylon, Ocgunge, or Timbuctoo; and by the way, it is one of the most amusing things to see one of those enterprizing individuals set about the task of description, (Miss Martineau, for instance,) with a minuteness that might excite the author of the "Voyage autore de ma Champre" to envy, and a picturesqueness that might put Peter Parley to the blush, to see the twenty pages sentimentalities about the voyage, the ten pages first impressions of New York, and then the wonderful gullibility with which the creature "*believing philosophically that thought as well as language needs an interpreter, and national thought especially*," is crammed chock full with any sort of stuff chance-customers think fit to employ for that purpose; and then comes out a three-volume book entitled "*Wonders which I saw in my travels*," and then three more, "*Wonderful reminiscences of the wonderful wonders I saw in my travels.*" You shall not, therefore, as we belong not to the above class, hear of the Hudson, with choice anecdotes we *heard of a very intelligent gentleman on board;* you shall not have at Albany an extensive Convention *we* had with the apostle of temperance, on account of the Brewer's suit against him because he said dead cats and rotten horse and graveyard soakings were component parts of Albany ale; we will not at Utica give an account of Cato in parallel with Redjacket, after the manner of Plutarch; railroads are nothing to us, the influence of potatoes upon population we care not for, Thomas Carlyle we detest; and as for Dr. Channing, we think more of Arius and Socinus—and reversing the proverb, put greater value on the two dead dogs than the one living lion. You need therefore know nothing of our various methods of progressing till we come to Niagara. And here of course we must stop.

I would not have you understand that I am going to give you a description of the falls: that already has been done by many; nor shall I give you extracts from the Poetic Album that is here kept; this would be perfectly insufferable. But still one would wish to know the feelings of a dear friend upon seeing so wonderful an object—and herein you shall be gratified. And to confess the truth, though it be a sort of high treason against the laws of sight-seeing, I had half a mind to pass by Niagara altogether—not through the perverse vanity that would establish for itself as much distinction in not seeing as others do in seeing—but partly that I conceive that all such wondrous displays of our Master's power have in them something of a *sacramental* character; and if they do not elevate the mind, invariably debase its tone, and therefore are to be looked up to with a reverential and humble frame of mind, and not in a spirit of mere curiosity; and partly that I always have had a sort of dim indistinct feeling, that there is some sense in which all things that are wondrous, all acts that are noble, perish not, but remain in existence; and this not in a rhetorical, but in a real sense. And though it was a long time before I could arrange this feeling in words, still, through a dim perception of this sort, I have often refrained from sights I wished to have seen, and then the feeling has come across my mind, "Men are running after this, and making haste as if an event is a thing that comes from nothing and goes to nothing, and after that it has passed from the present, can no more be seen;" whereas if it be true that man is eternal, this haste and hurry is not at all needed, but rather a species of practical atheism. If man be eternal, the elements of his life will reappear there, and there must be some way in which the thing, truly great in time, will again reappear in eternity. This may be mysticism, but at least it is expressed in plain words; and I have often been held back by this consideration from rushing after sights I would otherwise have most desired to see.

However, we stopped. I need not tell of the huge flaring taverns, no less than three in number, with all their machinery of money-making, that are attached to the falls as spinning jennies to a water-wheel. We need not lament it: pocket-poets, or gentlemen who display taste in harmonious prose, find these said structures most convenient capital; and literature owes to them many a spirited stanza, many a trimembered howl of lugubrious indignation. Cataract House, Whirlpool House, and Eagle Tavern, *horrenda nomina*, if your proximity to the "thundering water" be a thing grieffül to poetic souls, at least your names have something of the deep sub-base which at this day forms the ground-tone of poetry. And if men who see sights will not see them fasting, but frying pan and kettle must form an accompaniment to the huge music of Niagara, I see not why this instrumental performance should not be consolidated, and why these three huge taverns should not be looked upon as three grand organs built to play to each individual the tune that pleases him best, of that music which the common practice and common consent of all deem fittest accompaniment to the thunder of the falls.

One of these three received us; and after dinner we sallied out to see if there were any Church clergyman in the place. We were pointed out the church. It had been built as a church of all denominations, in those days when there was no sacrament save Christian liberality, no Gospel save preaching, and no doctrine but that which all sects agreed in, *that is, natural religion*, or *traditional infidelity*. It was in these golden days a church for all; i.e., to use the phrase of a learned and rather sarcastic friend, an ecclesiastical omnibus. It was a church to preach in for all *who come along*. This last phrase, by the way, some thousand years hence, may rather puzzle the ecclesiastical historians, and I know not but as they have taken Ebion from his proper and only dwelling in the Hebrew Lexicon, and made him head of the Ebionites, so some arguer against Episcopacy may insist upon a fourth order of come-alongs in the year three thousand, or thereabouts. But however its proper meaning is, haphazard preachers, wandering ministers, gentlemen with a roving commission, meet ministry for an ecclesiastical omnibus, term in the ancient Church "was [illegible] This one came to an end as such things do; and it was purchased by, I believe, one of the few Church people of the place, the society being very small, and unable to house themselves except by that gentleman's liberality. And I confess the architecture and accompaniments of that church of all denominations, more than any thing I have met with, forced upon my mind the wretchedness, the squalid and beggarly raggedness of schism. Here it was this Church of all denominations, with a railroad depot on the one side, and the pig-pen of the EagleTavern on the other, tenanted, and uncleaned—yet was there a tower with four wooden pinnacles, which said as plain as pine could say, "I'm a church." We entered, and found a professor of phrenology arranging his implements for a lecture. It is but fair to say, that it is but lately this edifice has come into the hands of Judge D., the wealthy individual above alluded to as having bought the building, and he almost wholly sustains the church in Niagara. God be praised, that there are yet individuals who will do for the Church that which the purblind common sense of the mass, and the farsightedness of politicians, will not do. It was an old complaint of the heathen, that men spend more on the grooming of their horses than they do on the education of their children. The reproach is alive to the present day; and we add to it another, which heathenism knew nothing of, that we spend still less upon the institutions of religion. And I believe if the revenues of those who contribute to the support of religion could be calculated, the proportion that goes to that object would be less than a hundredth part. But somehow it seems as if it had become a law since Christ came upon earth, that the support of his Church should come, not from the mass, not from governments, but from the far-sighted faith and holy hope of individuals. Such ecclesiastical history shows us to be the origin of tithes, cathedrals, colleges, and monastic establishments; and such the infant history of our own Church shows will have been the root and ground of all the institutions we shall yet possess. We laugh at the darkness of the middle ages, yet I am not quite certain that there was not more truth in their notion, that by spreading their benevolence through long tracts of time, they in some way, they knew not how, benefited their souls, than there is in many of the fine notions of our own day. I say this, though I know how Romanism seized on this instinct of faith, and by giving it as it were a body, brought it apparently closer, but really destroyed it. And to those who may think this opinion strange, I would say, show if you can objectively, that is, independently of their operation upon our own minds, the spiritual benefit of prayer, alms, and fasting. I believe it cannot be done—it must be taken as a matter of faith. And so sensible are philosophers of this, that in a so called orthodox review, quoted in the Churchman a few months since, fasting was declared, "IN A PSYCHOLOGICAL POINT OF VIEW, PERFECTLY RIDICULOUS." Let any one who thinks these notions superstitious, take that saying of our most blessed Lord, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." And surely, whatsoever exegesis we apply, there will be in it still something unexplained; and the foundations of the middle ages, whatsoever complemental figments have been attached to it by way of explanation, will still have grasped more faithfully than we, the full sense of the words.

I shall resume, after this long digression, in another paper.

W. A.

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[*] Bernard Gilpin was a Protestant reformer, and one of the most remarkable men of his age or time. He was born at Kentmire, in Westmoreland, in the year 1517, and received his education at Queen's College, Oxford. He had been brought forward by the Romish Church—from his great learning and theological acumen—as an antagonist to the celebrated Peter Martyr, the Florentine reformer. Having yielded to the convictions of conscience, truth, and light—for nothing else would have convinced a powerful mind like his—he embraced the Protestant faith. He afterwards became rector of Houghton-Le-Spring, in the diocese of Durham, where his memory is held in most grateful remembrance, and where his tomb is still to be seen, in the transept of Houghton-Le Spring Church. During the latter part of the reign of Queen Mary, the detestable Bonner had selected Gilpin for one of his *chosen victims*. But the Queen's death taking place just at this time, defeated his cruel and malignant design: Gilpin escaped, and lived long afterwards to be a friend and a blessing to the poor and humble inhabitants of many a vale, wild mountain, and hamlet, in the north of England. It was his unwearied labors, his unaffected piety, benevolence, and kind deeds, that drew down upon his head the most glowing benedictions of his people, and won for him the endearing and honorable appellation of the Northern Apostle. He declined the highest offers of preferment, or ecclesiastical elevation, when Queen Elizabeth succeeded to the throne, preferring the charge of his humble flock in the north to any other situation; and amongst whom he labored incessantly until the hour of his death, which occurred in 1583, when they lamented his decease with all the tender sorrow of affectionate children for a beloved parent. Nobly had he won, by his pious acts and deeds, his exalted title of—The Apostle of the North.

For the Churchman.

Mr. Editor,—However painful the discussion which has arisen out of the recent act of the managers of the Education and Missionary Society, the act itself has, undoubtedly, been productive of good in the enlarged contributions to the sacred treasury of that Society to which it has led. For this blessing we should be thankful to the great Lord and Head of the Church, to the service of whose Gospel the Society is authoritatively set apart and commissioned. The effect was to be looked for in the case of those who love duty more than contention, and in whose breasts filial submission to the Church is more welcome than resistance of her authority and counsels. God grant an increase of the same holy and happy effect, that our bishop may be spared what I know will be to him the most *painful* duty of indicating to the Board what missionary stations must be dropped. Having looked a little into the matter, I have reason to believe that there is not one which can be dropped without injury to the Church, nor one of those faithful and devoted men, our diocesan missionaries, who can lose his stipend without the most serious inconvenience, while in many cases it will produce painful suffering. Surely, surely, hard times and past contributions notwithstanding, we have not a parish among us willing so to risk its rightful claim to a Christian and Churchlike character, as to endanger such a result by neglecting the *special* contribution which it has been called on to add to this year's regular canonical offering to this important department of the Lord's treasury.

Respecting the discussion to which I have referred, I beg leave to trouble your readers with a few serious considerations.

It is mournful to witness the spirit which it seems to have engendered, at least which has been shown in it, of ecclesiastical radicalism and insubordination. One writer in particular, "Another Rector," has exhibited this in a degree which I hardly anticipated in a respectable clergyman. Connected with it, has been an evident desire to put our Education and Missionary Society on the same footing with the great mass of "societies of man's device," the "sore bondage" resulting from "the despotism of" which must be resisted.

I hope it is not necessary to prove that the Church is God's appointed and commissioned agent for engaging men in that service of Him which consists in the devotion to Him, on the principles of the Gospel, of themselves, their souls and bodies, all that they are, and all that they have. With this doctrine the book of God's revelation is replete. In the discharge of this momentous agency the Church is invested with authority over men. She is to point out to them their duty, and prescribe the proper way, means, and measures, for its performance. In these things her children owe her obedience, not by virtue of a mere human social compact, but by virtue of the parental authority over them with which God has invested her. Their duty to her results not from any connection with her into which they may have voluntarily entered, nor from any surrendry which they may have made to her of inherent personal rights. It is an obligation imposed by God Himself, and confirmed by the mediatorial authority and acts of His Eternal Son. It rests upon men as created by the Father, and as redeemed by the Messiah, and is farther bound upon them by the covenanting power which the Holy Ghost imparts to the sacrament of baptism. They can never shake it off. They can never innocently evade it. It will be a rule of the judgment which they must undergo at the bar of God. I cannot, for a moment, think that any true scripturally catholic Christian will question these propositions. That they are liable to abuse, no more militates against them, than the same unfortunate liability can rightly be made an argument against all government, subordination, and obedience among men.

The detail of rules and measures by which the Church is to exercise this authority, it is evident unto all men diligently reading Holy Scripture and ancient authors, has been left to be more or less regulated by circumstances of time and place, in the exercise of a sound discretion governed by scriptural views, and under that divine guidance and aid which are promised to the Church. The apostolic succession, and the divinely appointed threefold orders of the ministry being preserved, with a recognition of the inherent right of that ministry to exercise a care of the Church, and of the investiture of its first order with chief pastoral authority, and the highest prerogative and duties in ecclesiastical government, her details of polity are left to be adjusted as change of times, and varieties of civil government, and social secular organization may require. The relative position, prerogatives, and duties, in Church polity of bishops, clergy, and laity, have often been, because of the intrusion of unholy principles, views, and feelings, sources of serious difficulties. By the good providence and grace of God, wonderfully guiding us through trying and perilous times, our branch of the Catholic Church soon, and easily and happily attained to a system acceptable to all, as little liable, probably, as any could be, to foment jealousies and discontents, and which has certainly been found to work well. Bishops, clergy, and laity, without stopping to contend about their respective prerogatives, or how to guard against the encroachments of any upon other, having agreed, in the fear of God, and in the love of their common Christian faith, to go hand in hand. Each order agreeing that it will do nothing without the consent of the other two. Apostles, elders, and brethren, co-operating with each other, or checking each other, as their deliberate views of duty to God and His Church may dictate; and taking counsel together with sufficient frequency to remedy evils, adjust difficulties, and provide for contingencies. Ours is the last portion of the Church in which dissatisfaction should arise, and whose authoritative acts, counsels, or recommendations, should be disregarded.

Now there is no Christian duty more imperative, no part of the service of God more essential to true evangelical devotion, none more intimately connected with the genuineness of Gospel faith, and with fidelity as members of the Church, and therefore none in reference to which that divine Society has a more legitimate right to exercise the religious authority and control which God has given her over men, than the consecration of worldly substance to the promotion of the cause of Christianity. She has ever, therefore, by enactments, by counsel, and by entreaty, endeavored, in this vital matter, to train and lead her children in the ways of evangelical faith and holiness. Her destitution of power to enforce her acts by penalties, touches not her right or the duty of her members. Obedience should be rendered, not for *fear*, but for *conscience' sake*. The meek, humble, and obedient Christian, will always be the meek, humble, and obedient member of the Church; and the firmer the hold, and the more genuine the influence, of true piety on the Christian, the less will he be disposed for even the appearance of disaffection towards the spouse of Christ.

Such are the great principles incorporated with this question of the Church's enactments and recommendations on the momentous subject of her members' bounden religious obligation to contribute, in liberal proportion to the ability which God affords, to the promotion of the interests of the Gospel. The great and serious question, in this matter, for every Christian minister and every Christian man to settle with his conscience and his God, is, whether the ordinances, counsels, and recommendations of the Church, are entitled to respect and observance.

There are also some more special considerations connected with this particular case. For thirty years the bishops of this diocese have not ceased to press our diocesan missions upon the serious and liberal consideration of our clergy and laity, with all the solemnity and earnestness of counsel, admonition, judgment, and entreaty, which they thought became their station on a point of vital connection with Christian duty, with the glory of God, with the good of the Church, with social and civil welfare, and with the spiritual and eternal interests of our fellow men. Canons enforcing, and resolutions earnestly recommending it, are to be found spread upon our journals with great frequency ever since the organization of our diocese. Our Education and Missionary Society has been solemnly and formally invested with the power, and had laid upon it the duty, of special attention to it. In consideration of an emergency threatening serious detriment to the Church and the holy cause which it has in charge, the last Convention recommended to the clergy that a special missionary collection be made forthwith, and requested the bishop to communicate this act to the several clergy in a pastoral letter. This was done. After the expiration of five months from the adjournment of Convention, it was found that a large body of the clergy had been inattentive to the recommendation thus solemnly and authoritatively urged upon them. The inevitable consequence appeared to be, that ministerial labor must be withdrawn from several parishes, and most serious privation be suffered by many of our most faithful and deserving clergy. For the love of God and of the brethren, the managers felt themselves called on to make one more effort to avert the evil. Insinuations and assertions to the contrary notwithstanding, the Convention *had* often, as a means of drawing attention to the Church's calls for the supply of the treasury of the Lord, published lists of delinquent parishes. The Board determined now to have recourse to the same expedient. The effect, upon the whole, appears to have been good. The action has met a Christian and Churchman-like reception in many parts of the diocese, which, if followed up in others, may enable the Board, at its meeting on the third of May, to be the happy instrument of relieving with joy and gladness the present painful anxieties of feeble but meritorious parishes, and of needy but faithful, devoted, and efficient pastors.

For those who, on the credit of some of your correspondents, may look upon our Board as a knot of officious pragmatical Churchmen, abusing a little brief authority by striving to bring rectors, vestries, and parishes into the "sore bondage" of their "despotism," I beg leave to say that, besides 18 laymen of this city of the first respectability, taken, as far as my knowledge goes, from Trinity, St. Mark's, St. Esprit, Grace, St. George's, St. Peter's, and Annunciation parishes, it includes the bishop of the diocese, the rectors of Trinity, Christ, St. Stephen's, Grace, St. George's, Zion, All Saints', Ascension, St. Clements, St. Peter's, and Annunciation parishes; the assistant ministers of Trinity and St. Thomas'; and the missionary of the Church of the Epiphany.

HOBART.

For the Churchman.

TO THE REV. HENRY ANTHON, RECTOR, D. D.

Rev. and Dear Sir:

The surprise and sorrow with which I addressed you on the 2d inst., have been greatly increased by the reply you have seen fit to make to that communication in the Churchman of last week, under the signature of "*A Layman!*" It will be in vain for you, sir, to hope to escape from the responsibility of that most extraordinary production. No matter upon what man-of-straw the paternity may hereafter be charged, there never has been, and never can be, the least hesitation in any mind, knowing you, and taking an interest in this discussion, in ascribing the whole credit of the document to yourself. Some persons may indeed venture to think, that as you began to write under your own name, it would have been as well, at least, for you to continue to do so; I am content to leave the fairness of the whole proceeding entirely to your own sense of propriety, more especially after your very mild denunciation of every man who "skulks behind the covert of an anonymous signature."

With regard to the coarse abuse with which you have permitted yourself to assail me, I beg leave to say, that if you suppose I am to be driven by the fear of vituperation, from my duty to the Church, in striving to hold up to the strongest light the evils likely to result from the errors of my brethren and friends, you have most grievously mistaken my character. I trust, sir, that I may be pardoned for saying, that while I envy no man's earthly power, with its perils and its corroding cares—while I covet no man's silver or gold—yet I do covet most earnestly the gift that cometh only of God, and that is, that I may be enabled at all times *to say clearly* and *strongly* whatsoever is *true*, and *to do*, fearlessly, whatsoever *is right*—to stand forward, fast and firm, at the post of duty—unseduced by the smiles, and unterrified by the frowns of men! Now, sir, what has been *your* course and *mine*, in the matter before us? At a moment when the highest interests of the Church we serve, were in the most imminent peril—when a cause to which you had loudly professed the most ardent attachment through a long course of years, was surrounded by the most humiliating difficulties and discouragements,—the friends of the Church are all at once filled with amazement, at finding you assailing, in a public print, the holiest motives and the best efforts of the constituted authorities of the Church, for the Church's good! Not only refusing in high displeasure to co-operate with your bishop, but most unnecessarily urging upon the public eye, a *certificate of character*—not coming down to present times, but drawn from him some *three years before*,—and claiming exemption from all obedience to canon law, and from doing anything for the Church in the hour of the Church's need, because you had already done something, (according to the certificate,) in years gone by—never, indeed, what the Church required, but only what you deemed to be sufficient, without the slightest regard to your Church's laws! Perceiving as I did the infinite mischief likely to result from such a proceeding, I immediately addressed to you a letter, pointing out with all the earnestness that belongs to me, the conclusions which would inevitably be drawn from the premises you had assumed. While thus expressing, as God gave me the power of utterance, the convictions which pressed upon my own mind, I thought I was as careful, as I was anxious, to preserve the distinction betwen assailing *injurious principles*, and applying injurious epithets to personal character. I took occasion to say most emphatically, that *I knew you to be the last of men to sanction any such abominable doctrine, &c.* It seems, however, that I was mistaken in relying upon your capacity and your readiness to discriminate between censures passed upon doctrines taught, and personalities offensively addressed to individual men. Be it so—if I was in error I regret it,—and will only add, that if I know my own heart there was not one feeling cherished there, while penning that letter, from which I could wish to stand free, in the hour when the messenger, death, shall summon me to my account!

If, sir, you really suppose, as you harshly assert, that while I was unwilling to "gazette" my name before people who were little likely to take interest in the matter discussed, that therefore covering and concealment were either thought of or desired, you are widely in error. That letter was seen and read before its publication by some of the soundest thinkers in the Church, and some of the best friends you ever had; and after the appearance of the Churchman for the week, it was just as well known by every one, caring to know, who the writer was, as the editor of that weekly paper is known, although his name never appears on the printed sheet. And it is in consequence of every body's knowing to whom to attribute the letter, that I have already been cheered by the expression of the most cordial thanks from bishops and priests, from deacons and laymen of this and other dioceses!

The question here presents itself—what have you done by way of reply to that letter? Have you vindicated your positions in any way? Have you endeavored to show that the inferences deduced from them were either false or unfair? Nothing like it! But you have contented yourself with setting forth at great length, the vast claims of your parish to all human consideration, which no human being, so far as I know, was ever disposed to deny, and at the same time, you have charged the bishop of the diocese, and other agents of the Church constituted and appointed to act with him in certain cases, with the high crime of assuming all sorts of arbitrary and tyrannical powers!

The mistake, sir, under which you seem to labor, a mistake almost unaccountable in you, but natural enough for one to fall into, who is unacquainted with the Church's operations in this diocese,—the mistake I say is that—of regarding the institution of the Church called the Education and Missionary Society, as a merely voluntary association, which has insolently presumed to call upon the parishes from time to time at its pleasure, to replenish its funds. Now, nothing can possibly be farther from the truth, and nothing more palpably absurd than to suppose such a body of gentlemen capable of any such insane proceeding! The truth is, that what was once a *society*, in the ordinary acceptation of that term, ceased to be such, when the Church, in Convention assembled, solemnly adopted its organization as the mode and instrument for dispensing funds which she undertakes to provide. *The Church*, it will be observed, has made it the duty of her bishop, and a Board of Managers, to pay out the stipends allowed to her missionaries and beneficiaries; in due time these missionaries apply for their money as being fairly due; but the bishop is compelled to say, that in consequence of the delinquency of parishes, he is not only unable to pay them, but he must unavoidably dismiss them from their fields of labor! Now, sir, will you pretend to say that it is improper for the bishop and the board acting with him, to clear their skirts from the odium and responsibility of this shameful dereliction of duty? Sir, if I, as *an individual man*, had been charged by the Church with the delicate duty of dispensing bread to the wives and children of my brethren laboring in the wilderness, which bread you had promised before God, to aid in providing for them,—and if you had afterwards left my hands absolutely empty, without the slightest effort to fulfil your sacred agreement,—then, when those suffering women, and helpless little ones, cried to me for food, just as surely as you are a living man, would I have published your name, in every gazette throughout the land, and amid the acclamations of all kindhearted and consistent Christians! How much rather, then, is it competent for *your bishop*, in the Church of the living God, to do this thing!

You must here permit me to draw your attention to the complacency with which you dwell upon the fact, that in the year 1840 you made two contributions to this fund of the Church. You forget, my dear sir, that you were even then delinquent to the Education fund, and that the second contribution of which you speak, was required only because in the preceding year, 1839, you had given *nothing*. "*The spasm*" which you talk of *soothing*—was of your *own producing!* What now would you think of the morals of that physician, who should first create the disease, that he might afterwards call upon all the world to applaud his skill in relieving it?

Again: you are pleased to say—that the authorities of the Church have done that, which a bad man once said was "worse than *a crime*" —they have as you say, committed a "*blunder*." It is certain that as yet the effect of their proceeding has been most delightful and satisfactory. Sir, it has already brought in very nearly money enough, to enable them to resume their operations! The blunder, I presume, is to be made apparent, by your continued refusal to co-operate with the Church in her labor of love. If it should be so, the Church will console herself with the reflection, that it is no very *costly blunder*, after all! For let it be remembered, that the last year, as ruled by canon, expired at Easter; and the Church did not receive one cent from St. Mark's. In the year before she only received $107 80, which sum must be divided between the Education and the Missionary branches, giving for the missionaries only $53 90, in two years—or in other words, $26 95 per year, to be divided among about 30 missionary stations in this diocese, without taking into the account the $1000 yet due to the Western Diocese! With every disposition to be complimentary, I cannot, I assure you, upon my conscience, say that I deem such a donation from such a source, either "very generous," or very "worthy of imitation!"

But I must be done—with the freedom which is the inalienable right of every brother in Christ, I have pointed out what I conceived to be the errors of your proceeding, and I have warned the Church of the blighting consequences which must result if your example was widely followed by others, perhaps more disposed to be mischievous than yourself. The only severity which has either been designed or employed, is that severity which the honest utterance of unquestionable truth must unavoidably carry along with it. But if either in matter or manner, there has been aught on my part to blame, I trust that there is no man more desirous of seeing, confessing and forsaking, his errors than myself. I am at least content, after this statement, to submit the whole matter at issue to the calm and enlightened judgment of *your own vestry!* The discussion will in the end prove highly serviceable to the Church; under the blessing of God, it will serve to rouse the slumbering sentinels upon the watch-towers of the Faith—it will bind together the hearts and hands of "good men and true," and it will awaken us from the folly and delusion of trusting longer to the false friends who have never promised but to fail and deceive us!

I remain, Rev. and Dear Sir, your

Brother Rector.

For the Churchman.

Mr. Editor,—Finding from my constant perusal of your valuable paper, that there was to be, a few weeks since, a confirmation in Zion Church in your city, and being in New York at the time, I repaired to that Church. Knowing that confirmations were of so frequent occurrence in your highly favored ecclesiastical locality, I confess I was much surprised to find such an immense congregation. Many, very many, were obliged to stand through the whole service, which was prolonged far beyond the usual length. So large a confirmation I had never witnessed. I am told there were more than 160 persons confirmed. This extraordinary number—greater, I believe, than has ever yet been known in this country at a single confirmation—was occasioned by many candidates being brought by their respective pastors from All Saints' Church and the Mission Church of the Epiphany. These, added to those—I understood about 60—presented by the estimable rector of Zion Church, made up this unprecedented number. The service was of course long, occupying about three hours; but I could not think it tedious. There was something in the fact of such an immense congregation assembled in God's holy house, the presence of five of His priests, including the chief pastor of the diocese, and the unusually large number who came forward to renew the vows of their covenant with God, and receive the apostolic commendation to His heavenly grace, which so filled my mind that I hardly thought how time passed. The prayer, the hope, the confidence, were strong that a blessing would rest upon so peculiarly solemn and impressive a service.

Perhaps, Mr. Editor, I may be considered as broaching new-fangled notions—for much now meets that censure which is truly scriptural, primitive, catholic and good—but I cannot help communicating to you, and if you please to your readers, some plain thoughts which have occurred to my mind touching this most interesting confirmation.

The pastors—long well known for their pastoral fidelity and efficiency—of the churches of All Saints and the Epiphany, were, I am told, induced to bring to Zion Church their large number of candidates, from regard not only to their wonted pastoral solicitude and devotion, but also to their bishop's frequent expression of a desire, that in a year in which a confirmation is not appointed for a particular church, its clergyman should bring such of his people as are prepared for that holy ordinance to some church where it is to be administered; so that, as a general rule, all Christians should receive confirmation before coming to the holy communion. These worthy men, therefore, I am told, have, in their respective churches, annual seasons for preparation for confirmation. Every good Christian-minded Churchman will award them due credit for this.

Reflecting on this subject, it has occurred to me that this bringing together of the members of various parishes in the renewal before their common pastor of the promises and vows of the Christian covenant, is not without its special interest.

It is difficult to divest the mind of the imposing influence of what, by general consent, by force of circumstance, and after almost prescriptive existence, *is;* and reconcile it even to the serious admission of what *might be* under better auspices, what *was* in purer times, what *should be* if the blessedness of those times is to be restored, and what *will be* when the Church attains to that paramount influence over the minds of men which God's word warrants us to believe is in reserve for it. As one case in point, I would name our *parochial organizations*. It is not necessary to enter into the history of these. No one acquainted with the New Testament and early ecclesiastical history, will deny that they are not primitive, and are not scriptural. What precedent and authority, either in the Bible or in primitive Catholic tradition, can be found for God's holy temples being ordinary property of civil corporations, subject to their will, and liable for their pecuniary responsibilities? And what for pews in those temples being *private property*, which the owner may use or not, or allow to be used or not, as he pleases? How, consistently with this, can the primitive godly discipline of the *greater excommunication* be inflicted on gross and hardened offenders? This deprived them of all right to attend the celebration of public worship. *Now*, however, the law secures to them the use of their property. They cannot therefore, be shut out from *their pews*. Mr. Editor, I am no radical. I am well aware that the system of civil parochial organization, and as connected with it, of purchasing the fee of pews, with all its attendant legal privileges and immunities, is inseparable from the unhappy bondage in which the Church is now held to the world. It is, I doubt not, the less of evils, while the *self-governing* parochial principle is maintained. While each congregation is vested with the power of choosing its own officers, and *they* are vested with the grave responsibility of choosing a pastor, it is very salutary that there be, in each parish, a body of electors who have, by purchase or rent of pews, a fixed and definite interest in the concerns of the parish.*

I am in danger, however, of being drawn too far from the immediate object of this communication. Evils which cannot be at once cured, and which the holy principle of regard for greater good may dictate, should, under existing circumstances, be patiently endured; we ought yet to endeavor to render as innocuous as, by God's blessing on measures marked by Christian prudence and discretion, we may. One of the ills of our parochial system is its severing a flock of Christ into so many little and apparently independent portions. A parish with its legal, and other connected organization, is looked upon much more as Mr. A's or Dr. B's church, than a part of the bishop's pastoral charge, and through that connection of the Holy Catholic Church. Now this, in my ruminations, I have thought wrong. The bishop, according to Holy Scripture, ancient authors, and the standards of our Church, is the *pastor* of his diocese. Of this great evangelical principle the first formation of cures under his clergy was illustrative, by those clergy being regarded as his representatives for such pastoral functions, within their official prerogatives, as he could not personally discharge. This is *the true Christian idea of the pastoral office;* and whatever changes worldly policy and civil assumptions over Christian principle may have brought in, they are at variance with the evangelical standard.

Still, the Church has been brought into subjection to the world, and cannot now entirely throw off the yoke. True faith in God, however, gives sure and certain hope to the pious Christian that this state of things will not always last. Its change for the better should be the subject of constant faithful prayer, connected with such efforts only as will be approved by a sound judgment, and Christian wisdom and discretion.

Meanwhile our chief pastors, the bishops of God's Church, are, I humbly conceive, to be the medium through which the evils referred to are to be mitigated, and ultimately, we may hope, remedied.

To come now again to the confirmation at Zion Church. The sight of the immense congregation assembled, of the different pastors there meeting, and of the candidates from divers parishes mingled into one body, appeared to me to merge the *parochial* character of the Church into its *catholic* character. I saw it as a part of the bishop's charge. I saw a large number of the bishop's children come before him, from different portions of his cure, to renew their covenant Christian vows, and receive his blessing. I could not help thinking that this arrangement, whereby each parish is, in its turn, visited by the bishop, and yet each made a centre in which different portions of his flock are brought together *as his children*, went very far towards bringing back unprimitive divisions to the delightful concord of primitive, catholic, and evangelical union. Is it not right that the Church in which the chief pastor ministers in the peculiar functions of his office, should be common ground where his flock are equally at home, and may each one without intrusion, unite in waiting on those ministrations?

Viator.

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* Allow me to express, in this connection, my deep sense of the value and importance of your city mission establishment. As matters now stand touching the combined civil and ecclesiastical character of parishes, it is much better in our large cities, that churches with free pews be under a general ecclesiastical control and management, than be subjected to the inconveniences and dangers of an annual popular election for church officers.

For the Churchman.

"BARKING UP THE WRONG TREE."

I know nothing, dear Mr. Editor, which so well describes the predicament of such of your neighbors as have sought to make "capital," for the ultra-Protestants, out of poor Mr. Sibthorpe's perversion, as the expressive back-woods phrase which I have over-written. Nor have I lately met with a neater sample of the *argumentum ad hominem*, (in the vernacular, "*into him*,") than the following, from excellent Mr. Dodsworth's letter to Mr. Sibthorpe, entitled, "Why are you a Romanist?" It will refresh your spirit.

"You have (says the author, in commenting upon Mr. Sibthorpe's statement) omitted to state circumstances which, I have no doubt, seemed to you unimportant, but which must be regarded as exercising a very important influence on your recent change. You do not mention the school of religion into which you were thrown for by far the larger period of your ministration in the Church of England. This omission, the privilege of formerly enjoying your acquaintance enables me in a measure to supply. You were ordained, I believe, as curate to the Rev. John Scott, of Hull, the son of the Calvinistic commentator of the Bible, who inherited, along with his father's piety, the peculiar doctrines of his school. I remember you at that time an ardent, devoted minister, zealously preaching (so called) Low Church doctrines, a great favorite with Dissenters, and an eloquent speaker at Bible societies, &c. Your associations, therefore, were peculiarly ultra-Protestant, and I think you will not deny that the opinions you generally entertained then were as different from those of the Church of England, as represented in her doctors of highest repute, *e. g.*, Hammond, Andrews, Hooker, &c., as are the opinions which you now hold. I should from those of Dissenters—Independents, Wesleyans, Baptists, &c.—say, far more different. Your opinions varied in no essential point from those with whom you associated as brethren, and with whom you joined in religious societies, and, if my memory does not deceive me, I think even in social prayer-meetings.

"In a later period of your Protestant life, you became the colleague of Mr. Baptist Noel, in the ministry of St. John's Chapel, Bedford-row, whose opinions on "unity" have been put forth in a tract, which attempts to show that it consists in a sort of spiritual union of all sects and denominations. As you preached in the evening from the same pulpit which he occupied in the morning, it may be concluded that your views were essentially the same with his. You will scarcely object, therefore, to the inference, that at this time, I believe about nine or ten years ago, you were an extreme Protestant, practically and essentially identified with Dissenters in your doctrines and opinions.

"It is nothing new to say that one extreme leads to another, or that the way to Rome is through Geneva. Besides, in your particular case there were your early predilections to help you. So far as can be inferred from your letter, you never understood, or even attempted to understand, the spirit of the Church in which you were born, as illustrated in the life, writings, and devotions of her greatest men. It does not appear that you ever tried the spirits of such men as Hammond, and Andrews, and Hooker, and Ken, and Wilson, and a host of others who might be named."

If you could find room, some day, for parts, at least, of the editorial notice of Mr. Sibthorpe's case, in the "John Bull," it might do good in checking that credulity which is as ready to receive, as the lying spirit of the day is to invent and circulate, every evil and injurious report against all who do not join the hue-and-cry against the men of Oxford.

Finally, in the memorial of the men-milliners of Marylebone against the "Tracts for the Times," and in the answer of the sagacious Bishop of London, you have a case of *waking up the wrong passenger*, which cannot fail to edify and gratify your readers; as one of whom, I desire to thank you most sincerely for the manly course you have pursued, in enabling all who will, to

Hear both sides.

The memorial and answer are subjoined:

THE OXFORD TRACTARIANS.

The following memorial has been addressed to the Bishop of London, by the Tradesmen and Operatives' Protestant Association of Marylebone:—

"*To the Right Rev. Father in God the Lord Bishop of London.*

"The members of the Marylebone Tradesmen and Operatives' Protestant Association, united for the purposes of maintaining the pure principles of the Protestant faith and of our Protestant constitution, having beheld with astonishment and alarm the development and rapid spread of the doctrines inculcated by the writers of the Oxford Tracts, entitled 'Tracts for the Times,' venture to address your lordship, as the ecclesiastical guardian of the Church of Christ within the diocese of London.

"Your lordship will perceive that we cannot but identify the sentiments propagated by those writers with the worst and most dangerous heresies of the apostate Church of Rome, however specious may be the language with which such sentiments are clothed, or whatever may be the station or rank of the writers in our Church; and we greatly fear, that should the clergy become generally infected with these heresies, as we know that many unhappily have, they will influence numbers of nominal Protestants throughout the kingdom, and prepare them to become easy victims to the superstitions and idolatries of Rome.

'*We have been taught, my lord, to look to the clergy as our spiritual guides, holding forth to us the light of the Gospel, and directing our steps into the way of eternal life. But, my lord, if they to whom we have looked for direction proved to be but 'blind guides,' extinguishing the bright and clear light of the glorious Gospel;* 'teaching for doctrines the commandments of men;' attaching undue importance to ceremonial observances, and seeking to illumine the darkness of the spiritual atmosphere by the dim and flickering light of tradition, and the too often obscure and conflicting opinions of 'the Fathers;' we fear that our unenlightened brethren, following the guidance of such leaders, must inevitably fall with them into this snare of the devil.

"*My lord, we have several such 'blind guides' in this borough.* We could name episcopal places of worship in the borough of Marylebone, in which we have witnessed ceremonies which are not enjoined in our rubric, but are very similar to some of the idolatrous ceremonies of the Romish Church, and where we have heard doctrines preached which are opposed to the articles of our Church, are repugnant to 'Holy Scripture,' and in each are reprobated; which doctrines are to be found in the 'Tracts for the Times.'

"We, therefore, humbly entreat your lordship to adopt such measures in this matter within the borough of Marylebone as to your lordship may seem most advisable. *We do not presume to dictate to your lordship*, but we present our request, in solemn earnestness, on behalf of our fellow Protestants of this borough, that your lordship would give such public expression of your lordship's views on this important subject as shall form a stay to the minds of those whom Almighty God has placed under your lordship's spiritual superintendence; *for if the bewitching heresy of Oxford could insinuate itself into this seat of learning*, a prompt, open, and avowed reprobation of such dangerous errors must be the more needful for the less learned members of our Church in this borough.

"With every sentiment of respect we humbly beg to declare ourselves your lordship's most obedient and faithful servants,

"On behalf of the association,

"Richard Henry Binden, Secretary."

THE OXFORD TRACTS.

The following letter from the Bishop of London has been received in answer to the memorial presented to his lordship from the "Marylebone Tradesmen and Operatives' Protestant Association:"—

"London House, Feb. 1, 1842.

"Sir,—I have to acknowledge the receipt of a memorial which you have transmitted to me, signed by you on behalf of 'The Marylebone Tradesmen and Operatives' Protestant Association,' in which it is stated that in certain places of worship within the borough of Marylebone, you 'have witnessed ceremonies not enjoined by the rubric, and have heard doctrines opposed to the articles of our Church;' and I am called upon 'to take such measures in this matter as may seem to me most advisable.'

"I have to state in answer, that upon a general allegation of this nature, no measures can be grounded; but that if any particular instance of departure from the rubric, or of opposition to the articles of our Church, is brought under my notice, it will be my duty to inquire into the circumstances of the case.

"I remain, Sir, your obedient servant,

"C. J. London.

"Mr. R. H. Binden."

For the Churchman.

EDUCATION IN MISSISSIPPI.

HOLLY SPRINGS FEMALE INSTITUTE.

This Institute was opened at the commencement of the present year at Holly Springs, in North Mississippi. It is under the supervision and control of the Rev. C. A. Foster, rector and Principal, and the Rev. A. P. Merrill, Associate Principal, both clergymen of the Protestant Episcopal Church, aided by a competent number of well qualified teachers.

The object of these gentlemen in associating themselves together in the management of the Institute, is to combine their efforts in giving a high tone to the interests of "female education on Christian principles" in Mississippi. A high standard will be aimed at in literary attainments, and in all else that adorns and beautifies the female character.

A boarding house will be opened in June next for the special accommodation of pupils from a distance. These will constitute one family, and will be at all times under the immediate supervision of the teachers, who will take a constant oversight of their morals, manners, and general deportment.

The Second Session of the Institute will be opened the 15th of June next, in a commodious brick edifice, sufficiently extensive to accommodate 200 pupils. The building and grounds are to be decorated with ornamental trees and shrubbery, so that the establishment will be rendered every way attractive and desirable as a literary residence for young ladies from abroad. The desirableness of the location will be increased by the improved state of society at Holly Springs, the general health of the place, and the salubrity of the climate, which is unsurpassed by that of any other place in the southern country. A splendid apparatus has been ordered for the use of the Institute. A small though beautiful cabinet is already in possession of the faculty. A select library and reading room of the best works and periodicals appropriate to female taste, is already commenced; and a botanical garden will be commenced as soon as the necessary preparations can be made.

The conductors of the Institute respectfully solicit their friends north and south, and the friends of Christian education in general, to make contributions of books and periodicals for the library, and minerals, shells, geological specimens, and other curiosities, for the cabinet. Cannot our friends in the Atlantic cities, and in other portions of the country, render us some valuable assistance in this respect? These articles are very difficult to be procured in Mississippi, and yet a literary institution cannot be successfully conducted without them. Doubtless there are abundant materials for a library and cabinet in the possession of individuals, to whom they are of no real use, who, if they knew our wants, would gladly contribute them to advance the interests of Christian education in this region. Any contributions of this kind, which the friends of the cause may feel disposed to bestow, can be left in care of Rev. J. Dixon Carder, 281 Broadway, New York, Rev. John Coleman, or Jas. M. Aertson, Esq., Philadelphia, or any of the Episcopal clergymen in New Orleans.

For rates of tuition, and other particulars, see advertisement in the secular papers of the country.

A. P. M.

Holly Springs, Miss., April 1st, 1842.

⁂ Will the Episcopal papers which circulate at the south please to copy the above?

To the Editor of the Churchman.

Rev. Sir,—If I have any knowledge of the character and writings of Bishop Horsley, I am sure, *he* demolished his opponent by argument, and not by bitter and coarse invective. It will be nowhere found, that he charged him with being "cowardly," with "seeking to escape responsibility while thus throwing poison into the fountains of life by creeping slily in the shadow of other and *loftier* soldiers of the cross," with making assertions "without the shadow of truth." I exceedingly regret that the writer who adopts, in your last paper, his venerated name, should so far have departed from his practice and example. Notwithstanding the confident assertion of my friend "Horsley" to the contrary, I am still of the same opinion, that the real question at issue is this: Whether the power exercised by the Convention to direct contributions in the churches is a limited or an unlimited one? If it be unlimited, and if the Convention have really ordered a special collection to be made, and have appointed this Missionary and Education Society their agents to carry their order into effect, then it is right to hold up those clergymen who have refused, to the public as "wincing delinquents." If it be a limited power, then it is not proper to do so, and it is proper to inquire into the extent of the limitation. Most certainly he who doubts wether it be lawful for the Convention to exercise the power of compulsion, when no such power is given it by the constitution of the

Church, ought not be addressed in such uncharitable (may I not say vulgar?) language as this:

"The *abominable* conclusion to which you would persuade the ministers of our apostolic Church, is nothing less than that *all* her power is 'advisory'—that her whole code of rubrics and canons is a mere matter for the exercise of individual discretion—that all questions of obedience to her authority are to be determined by the licentiousness of private caprice,—that her liturgy and all her restraining sanctions may be trampled upon with the most absolute impunity, according to any crude and conceited notions of expediency which may chance to rule supremely over unscrupulous consciences! Can any thing, I ask, be more revolting and abhorrent to every sentiment which the training of our holy Church is calculated to inspire?

"Sir, I find it difficult to believe, that any man actually filling the responsible station of a rector, could under any possibility or any concealment have sought to give currency to such revolutionary and destructive doctrine as this! The Church, in her laws, may indeed *advise*—but it is only such advice as the executioner gives to the culprit—and which I will extend to you—'Be careful how you bring your head within the reach of my axe, for remember that its stroke *is death!*'"

Does it necessarily follow that because "Another Rector" entertains a different view on one subject from a "Brother Rector," that therefore he is a perjured reprobate, fit only for the executioner's axe? I recollect that an attempt was made many years ago to coerce these *voluntary contributions*. Some *over-zealous* members of the Convention procured the passage of a resolution, by which the clergymen who had not made the collection were called to account before the Convention. After the very first exhibition of this degradation of the clergy, in the eyes of members of their own congregations, in calling upon them, like schoolboys, for their excuses—Bishop H. U. Onderdonk, then a member of the Convention, moved the instant repeal of such an odious rule. Richard Harrison, Esq., than whom the Church never had a more sound and judicious adviser, approved of its repeal on the very ground that it was *dangerous to recognize the principle that the Convention could levy sums of money, that its canons on that subject could only be advisory*. The repeal instantly took place. The attempt now made to enforce a recommendation, by advertising those as delinquents who, from causes which to them have appeared satisfactory, have thought the time an unfavorable one to make special appeals to their congregations, will as signally fail of success. What the private affairs of a Brooklyn rector, or any other rector, have to do with this matter, I am at a loss to conceive. If he or any of them have refused to make this collection from fear of its interference with the collections made *for their own support*, or through selfishness or parsimony, or want of sympathy for their needy brethren—let them be admonished by the bishop, and exhorted to a *more faithful* discharge of their duty; but do not hand them over to the tender mercies of an executive committee of a society. If it would not be thought presumptuous in me to give advice to a "loftier soldier of the cross," I would say to the writer who signs himself a "Brother Rector," and "Horsley," in the language of Scripture, "be temperate in all things."

ANOTHER RECTOR.

THE CHURCHMAN.

SATURDAY, APRIL 23, 1842.

Editorial matter, and several communications of a general nature, are set aside to make room for the articles on the Education and Missionary Society.

THE USE OF WINE.—A correspondent who writes under date of "Albany, 13th April, 1842," intimates his belief that Mr. Delavan has succeeded in mystifying us very greatly, or that we have been pleased to notice his communication in the Churchman of the 9th inst., in a very ironical or satirical manner.

The subject is one which we have no wish to notice any farther than necessity requires, and we are therefore content to remark, that we have neither been "mystified" nor used ironical language, but that our construction of Mr. Delavan's letter was, as we before intimated, fully warranted by the explicit statements and admissions, made to us in conversation, of Mr. Delavan himself. It is needless for us to enter into explanations on a subject on which the majority of our readers take but little interest, but if "Mentor" will write to us under his proper name, we will give him all the satisfaction he can desire; or perhaps his best way will be to apply to Mr. Delavan himself, who will doubtless confirm our statement in the most *unequivocal* manner. We make this declaration in the full view and knowledge of all the distinctions to which "Mentor" refers.

The Rev. Thomas P. Tyler, Deacon, having removed into this diocese with a letter of dismission from that of Vermont, and been here received, has changed accordingly his canonical residence, and is the minister of Grace Church, Canton, St. Lawrence county.

ANNIVERSARY OF THE SUNDAY SCHOOLS.

The approaching Anniversary of the New York Protestant Episcopal Sunday Schools, on Thursday, April 28th, will be celebrated in *three churches*, viz:—*St. Luke's Church*, at 10 o'clock, A. M.; *St. Thomas' Church*, at 2 o'clock, P. M.; and *Christ Church*, at half past 4 o'clock, P. M. The several schools are assigned by the Bishop, as follows:

To St. Luke's Church.

1. St. Luke's Church. 2. Church of the Ascension. 3. St. Clement's Church. 4. St. Peter's Church, including Eighth Avenue School. 5. Church of Annunciation. 6. St. Matthew's Church.

The above are requested to be at St. Luke's Church at or before half past 9 o'clock, when the schools will be conducted to their respective seats.

To St. Thomas's Church.

1. St. Mark's Church. 2. St. Stephen's Church. 3. St. Thomas's Church. 4. All Saints' Church. 5. Church of the Epiphany. 6. Church of the Nativity. 7. St. Bartholomew's Church. 8. Calvary Church.

The above are requested to be at St. Thomas's Church at or before half past one o'clock, when the schools will be conducted to their respective seats.

To Christ Church.

1. Trinity Church. 2. St. Paul's Chapel. 3. St. John's Chapel. 4. Christ Church. 5. Church du St. Esprit. 6. Grace Church. 7. St. George's Church. 8. Zion Church. 9. St. Philip's Church. 10. Church of the Holy Evangelists.

The above are requested to be at Christ Church at or before 4 o'clock, when the schools will be conducted to their respective seats.

The scholars will sing the 8th Psalm of the Selection. *Tune*—Peterborough.

The Superintendent of each School is requested to see that the Committee of Arrangements at the Church which his school is to attend, be informed, some time before the school arrives, what number of teachers and scholars is in attendance. By order of the Bishop.

A. W. O. SPOONER.

P. S. If the weather should prove unfavorable, the celebration will be postponed to the *first fair week day*.

⁂ The Bishop requests the attendance of the Clergy, as may be most convenient for them, on the above occasion, in their clerical robes.

In explanation of one of the stanzas on our last page, it is proper to remark, that they were sent to us a few weeks ago; we fear that our readers will hardly forgive us for having so long deprived them of one of the happiest effusions of a favorite contributor.

We have room but for a line to ask attention to the advertisement of the Rev. Mr. Jackson, and the promising school which he is about to establish.

BISHOP DOANE'S IMPRESSIONS OF THE CHURCH OF ENGLAND.

With this title the Bishop of New Jersey has published a sermon (forming with the Appendix a pamphlet of nearly 100 pages) full of noble and animating sentiments. No man of right mind can read it without resolving more heartily than ever to live and labor for the good of men in the Church of GOD.

EPISCOPAL VISITATION.—Bishop Onderdonk's appointments for Visitation have been altered by a change of time for *Albany, West Troy, Troy*, and *Waterford*.

The Rev. Arthur C. Coxe, Deacon, having removed from this diocese to that of Connecticut with a letter of dismission, and been there received, has changed accordingly his canonical residence.

CORRECTION.—In the communication of "Horsley" in last week's Churchman, read "*meek* and ever submissive Presbyter"—instead of *much*, &c.

In another part of our paper will be found the advertisement of St. Mary's Hall. The following, we are informed, are the names of the teachers in the various departments. The board of instruction is one which may well appeal to the patronage of the public.

The Rev. R. I. Germain, Chaplain, Principal Teacher, and Head of the Family.

The Rev. Samuel W. Hallowell, in charge of the English Department.

Edward R. Harsen, in charge of the Musical Department.

A. B. Engstrom, Instructor in Drawing and Painting.
I. F. Girard, Instructor in French, Spanish, and Italian.
Mrs. Mary Bishop, Matron.
Miss Melicent Lane, Assistant Teacher of Music.
Miss Magdalen Williston, Teacher of Writing.
Miss Lorina Chamberlain, } Assistant Teachers.
Miss Charlotte H. Cronyn, } Assistant Teachers.
Miss Emily Thompson, } Assistant Teachers.

TRINITY SCHOOL.

An examination of the pupils of the above institution will be held at the school house, on Friday, April 29th, between the hours of 12 and 3 o'clock.

76 Varick street.

The Rev. Dr. Burhans, having removed to Newtown, Fairfield county, Con., and taken the temporary charge of St. James' Church, requests his letters, papers, &c., to be directed to the above named place.

What will some of our contemporaries say to the following, which we copy from the Church Chronicle, published at New Haven, Con.?

THE LONDON CHURCH RECORD.—This paper *professes* to be an *Episcopal* paper, and is continually quoted as such, by non-Episcopal papers in this country. The following from the *London Church Intelligencer*, of Feb. 9th, shows how much it is to be relied upon. We once arranged an exchange with this paper, but for some cause we do not now understand, never received it. We think ourselves happy in the escape.

"The editor of *The Record* is not Mr. Robert Seeley, as one or two of our correspondents have stated, but, we understand, a Mr. Andrew Hamilton, a Scotchman, and a *Presbyterian*, residing at Streatham, in Surry, and at least an occasional attendant at Mr. Blunt's Church. We state this on good authority. One of the largest proprietors of *The Record*, is Mr. James Nisbet, the bookseller in Berners-street, who is also a *Presbyterian*, and "an office-bearer" of the Regent-square *Presbyterian* meeting-house, built for the late Mr. Edward Irving. We have already mentioned the boasting of the popish bishop, Dr. Clancy, Vicar-Apostolic in British Guiana, that he had had an interview with the editor of *The Record*. We mention these matters, and leave others to make what comment on them they choose."

The Church in Maryland.—A clerical friend, in a late letter, communicates the following gratifying intelligence:

"In this diocese all we want is funds, and the Church could be established in every corner of it. On this Eastere Shore, the inhabitants are every where turning their attention to the Church. This, for a long time, as you are probably aware, has been a stronghold of Methodism. But that is now on the wane."

He echoes the sentiment, whose spreading influence is the happiest augury of brighter days, when he says, "I am more and more convinced that the true method of extending the bounds of the Church, is to educate our children in her bosom, and with sound Church principles." Maryland has a bishop who is wide awake to the importance of the subject; and, if properly supported by his clergy and laity, that diocese will soon take the lead in the great work of Christian Education.—*Banner of the Cross.*

The Earl of Harewood, has given the handsome donation of £3000 (about $15,000) to the Ripon Diocesan Board of Education.—*Ib.*

MARRIED,

On Thursday morning, the 21st inst., at St. Paul's Chapel, by the Rt. Rev. the Bishop of New York, the Rev. Jedidiah Huntington, M. D., of St. Paul's College, to Mary, daughter of the late Rev. Joshua Huntington, of Boston.

At Newtown, L. I., on Wednesday evening, 13th inst., by the Rev. G. A. Shelton, Mr. Henry Barclay, to Miss Sarah A. Moore, daughter of the late Captain D S. Moore, all of that place.

DIED,

At New Rochelle, on Thursday, the 1st inst., Mrs. Jemima Guion, relict of Frederick Guion, in the 80th year of her age; and on the following Sunday her remains were deposited in the cemetery of the Episcopal Church in that village, followed by a large number of relatives and neighbors, who sincerely lamented their loss. For fifty years the deceased had been a resident, and for forty years a devout and exemplary communicant of Trinity Church in that village, where she will be long remembered by the poor, to whom she had ever been a steady and unfailing friend, and generous benefactor; her heart and hand were ever open to sympathize with the afflicted, and to distribute to the needy, to the extent of her ability—remembering the words of her Saviour, how he said "It is more blessed to give than to receive." To detail the several virtues which characterized this aged servant of God, through so long a life, is not attempted: they are firmly impressed upon the memory of her numerous friends, who will long cherish with affection, the recollection of a life spent in the practice of piety and virtue, and closed by a death of resignation, sereni'y and hope.—*Communicated.*

CALENDAR.

APRIL.

24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

MAY.

1. Fifth Sunday after Easter, or Rogation Sunday, and St. Philip and St. James, the Apostles.
2. } Rogation days.
3. } Rogation days.
4. } Rogation days.
5. THE ASCENSION of our Lord Jesus Christ.
8. Sunday after Ascension Day.
15. WHITSUNDAY.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18. } Ember days.
20. } Ember days.
21. } Ember days.
22. TRINITY SUNDAY.
29. First Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Third Sunday after Easter, April 17, confirmed 108 in St. Luke's Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn*.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., Christ Church, *Troy*; 4 P. M., Waterford, *Saratoga county.* Tuesday, 10, Fort Edward, *Washington county.* 11, Sandy Hill 12, Glens Falls, *Warren county.* Saturday, 14, Granville, *Washington county.*

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county.* Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

The Quarterly Sermon (postponed from last Sunday evening) will be preached to-morrow (Sunday) evening, in the Mission Church of the Holy Evangelists, by the Rev. Professor Ogilby, and a collection made in aid of the funds of the Church. Service to commence at half past 7 o'clock. The friends of the City Mission Society are most respectfully invited to attend. Should the weather prove stormy, the Sermon will be postponed until further notice.

CHRIST CHURCH, ALLEGHANY.

The Rector and Church Wardens of Christ Church, Alleghany, gratefully acknowledge the receipt of $30, from the Rev Dr Taylor, of Grace Church, New York.

ACKNOWLEDGMENTS.

CITY MISSION.

The treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since March 22d.

From F C Jackson $5, Peter Lorillard 50, Philip Dater 20, T Bangs 5, P M Lydig 20, Wm M Benjamin 10, Thomas L Wells 10, Dr Cammau 10, John M'Rae 10, John Ruthven 3, Gabriel Furman 5, A J Anderson 25. From Rev Henry Anthon, D D, a collection made 17th inst, in the Church of St Mark's, in the Bowery, $120. Total amount, $293.

LEWIS PHILLIPS, Treasurer,
April 21, 1842. 54 Wall street.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Michael's ch, New York, Rev Mr Richmond, collection for Missionary fund, $3 77. St Mary's ch, New York, Rev Mr Richmond, special collection for Missionary fund, $1 50. St Philip's ch, Phillipstown, Rev E Williams, rector, special collection for Missionary fund, $4 38. Trinity ch, and St Luke's chapel, West Troy, Rev W H A Bissell, annual collection, $6 06. Grace ch, Canton, Rev Thomas P Tyler, special collection, Easter Sunday, $11 06. St Clement's ch, New York, Rev E N Mead, rector, collection, $30. E S, enclosed in a note, for Missionary fund, per J A Sparks, $5. Total amount, $61 77.

C. N. S. ROWLAND, Treasurer,
April 20th, 1842. 55 Water-st.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of the 13th inst., has received the following contributions, viz.

From W J Edson, N Y, for Bishop Kemper's mission, $1; Christ ch, Franklin Mills, Ohio, (a missionary station,) per Rev G S Davis, $2 12; from —— church, Elizabethtown, Hardin county, Ky, (part of a missionary station,) $2; St Paul's ch, New Albany, Ind, (a missionary station,) per Rev J B Britton, $3 43; Fort Atkinson, Wiskonsan, (part of a missionary station,) $1 55; Trinity ch, St Augustine, Fa, (a missionary station,) per Rev F H Rutlidge, $8; St Stephen's ch, Pittsfield, Ill, (part of a missionary station,) $0 50; Zion ch, Mendon, Ill, (part of a missionary station,) $3 50; Carthage, Ill, (part of a missionary station,) $0 63; Christ ch, Tremont, Ill, (a missionary station,) per Rev W Douglass, $3 97; Trinity ch, Danville, Ky, (a missionary station,) per Rev M F Maury, $6; from D Ravenel, Esq, Receiving Agent, Charleston, S C, offerings of Prince George parish, Wingaw, S C, per Rev Mr Howard, $9 35; St Bartholomew's parish, S C, per Rev J H Fowles, for Marshall, Michigan, $20; offerings of St Paul's ch, Pendleton, S C, per Rev Mr Potter, $53 25; offerings of St Paul's ch, Radcliffboro' per Rev Dr Hanckell, $40—$122 60. St Paul's ch, Beloit, Wiskonsan, (a missionary station,) per Rev A Humphreys, $3; St George's ch, Flushing, L I, for church at Flint, Mich, $25; through D Ravenel, Esq, Receiving Agent in Charleston, S C, contribution of the church of the Holy Trinity, Grahamville, S C, for 1842, per Rev E B Kellogg, $98 50; St Paul's ch, Logansport, Ind, (a missionary station,) per Rev F H L Laird, $4; St James' ch, Bolivar, Tenn, (a missionary station,) per Rev D Stephens, D D, $10; from —— ch, Collinsville, Ill, (a missionary station,) per Rev J L Darrow, $2; St Paul's ch, Stockbridge, Mass, per P Capen, treasurer, $4 38. Through W P Hunter, Esq, Receiving Agent in Savannah, from the Rev Charles Fay, 3 months' collection at the Institute at Montpelier, ending in January, (one half,) $3 56; from a member of St John's ch, Savannah, (one half,) $20—23 56. From Grace ch, Hamden, Con, per Rev H Fitch, $6; Trinity parish, New Haven, Con, per Rev Dr Croswell, offerings, $25, donations, $5, for Evansville, $30; Christ ch, East Haven, Con, per Rev H Townsend, $11; a Custom House clerk, $11; from a friend to missions, $10. Total amount, $393 44.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.
152 Broadway, New York.

New York, April 19, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Missionary Association, St Peter's ch, Monroe county, per J Clark, treasurer, $18 50; Charles Marvin, Delhi, for Africa, $5; Family Mite Box, N Y, $2; J S W Perry, Esq, of St Michael's ch, Bristol, R I, $20; a member of the Church of the Ascension, Wakefield, R I, per Mr B F Watson, $5; two ladies of New York, for education of a youth in Africa, $20; Zion ch, Newport, R I, per Rev Mr West, $30 78; Lent offering, from St Paul's ch, Cincinnati, to be appropriated to carry into effect the resolution of the last General Convention, in relation to the Jews, per Rev H V D Johns, $50; through W P Hunter, Esq, Savannah, Ga, from Rev Charles Fay, 3 mos collections at the Institute at Montpelier, one half, $3 56; a member of St John's ch, Savannah, Ga, one half, $20. Total, $174 84.

J. SMYTH ROGERS, Treasurer.

New York, April 20, 1842.

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities.

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation.

WEARE C. LITTLE,
Importer of Foreign Books, Albany.

April 23, 1842—3m.

FOR SALE, OR TO LET,

A PEW, eligibly situated in the middle aisle of All Saints' Church. Inquire at the office of the Churchman, or at No. 282 Third street.

April 20, 1842—3t

REMOVAL. THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, THE NEW YORK BIBLE AND PRAYER BOOK SOCIETY, *and the* PROTESTANT EPISCOPAL TRACT SOCIETY, have removed their Depository to No. 20 JOHN-STREET—between BROADWAY and NASSAU-STREET. April 23.

FRENCH AND ENGLISH

BOARDING SCHOOL FOR BOYS,

At Rahway, New Jersey.

PRINCIPALS, REV. MESSRS. D. & J. ELY.

IN this family school the French language is constantly spoken, and thus the pupils enjoy the only means of acquiring it,—whilst at the same time they are getting their English education.

Terms, $175 a-year. Circulars at the bookstores of Mr. Robert Carter, 58 Canal st., and Mr. John P. Haven, 199 Broadway. Apply by mail.

April 23, 1842—3t

ST. JAMES' HALL,

Near Hagerstown, Maryland.

THE RIGHT REV. THE BISHOP OF MARYLAND, VISITOR.
THE REV. JOHN B. KERFOOT, RECTOR.

THIS Institution will be opened on *the first Monday in October next*, under the general supervision of the RECTOR OF ST. PAUL'S COLLEGE, College Point, New York. From unavoidable delays in the extensive alterations and repairs, and in the furnishing of the buildings, the opening of the Hall has been necessarily postponed from May to October; by which time all the preparations will be fully made.

There will be in each year one Session of ten months, beginning on the first Monday in October; and but one vacation, the months of August and September.

Expenses—including everything but books and stationery—$250 per session, PAYABLE IN EVERY CASE, SEMI-ANNUALLY IN ADVANCE; $125 at the opening of the session, and the same on the first Monday in March; *no extras.*

Pupils will not be received under twelve years of age, as the number of pupils is limited, and in part already engaged.

Those desiring the admission of their sons or wards, are requested to make early application to the Rev. John B. Kerfoot, College Point, New York; from whom the prospectus of the Hall, containing full information, may be obtained.

April 23, 1842—1m

BOARDING AND DAY SCHOOL FOR BOYS,

At Astoria, Long Island.

BY THE REV. MARSHALL WHITING.

SCHOLARS are instructed in this School in all the branches of education usually taught in similar institutions. Particular attention is paid to the moral and religious instruction of the pupils.

The year is divided into four quarters of twelve weeks each.

The charges are, for board and tuition in the English department, $150 per annum.

For the same, in the Mathematical and Classical, $170 per annum.

For contingencies, including bed and bedding, washing and stationary, unless furnished by the pupil, $26 per annum.

Tuition of Day scholars from $32 to $48 per annum.

For instruction in French or Spanish, an extra charge will be made.

Payments to be made quarterly in advance.

Astoria, April 23, 1842—3t

THE MISSES RAINSFORD

WILL remove to 430 Houston street, near Broadway, on the first of May. The duties of the school commence on the 4th.

Terms for day pupils, from $6 to $18 per quarter. Board, $40 per quarter.

Music, Drawing, Dancing, French and Italian, are additional charges.

REFERENCES

May be made to the Right Rev. Bishops of New York and New Jersey; the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, Wainwright, and Ferris; the Rev. Messrs. Forbes, Higbee, Price, and Verren; James B. Elliman, and J. H. Hicks, Esqs.; John Smith Rogers, M. D.; Messrs. Swords, Stanford & Co., and Bartlett & Welford, New York.

April 23, 1842—3t

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.

April 23, 1842—$

TO PARENTS AND GUARDIANS.

PARENTS or Guardians who wish to place their small boys at a Boarding School in the country, will find Yonkers an eligible situation, and they are specially invited to visit the establishment. A steamboat leaves the city daily, touching at the village on her passage up the Hudson, and on her return in the afternoon. An arrangement will be made with a careful person to take charge of the boys when on board either from or to the city.

Circulars can be had at the office of this paper, or at the bookstore of Mr. T. A. Goodrich, No. 2 Barclay st., New York.

WM. MURRELL, Principal.

April 23, 1842—3t

N. B. The Summer Session will commence on the first Monday in May, and terminate on the 30th day of September.

JUST PUBLISHED, BY J. A. SPARKS,

111 Nassau street,

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

THIS DAY PUBLISHED, THE LIFE OF PETER VAN SCHAACK, LL. D.,

EMBRACING Selections from his Correspondence and other Writings, during the American Revolution, and his Exile in England. By his Son, Henry C. Van Schaack. One handsome volume, 8vo.

This work forms a novel contribution to the history of the American Revolution, and totally unlike any work which has as yet appeared on that subject. It presents a touching picture of the hardships undergone by an American of elevated character, in consequence of his maintaining a neutrality in the Revolutionary War. The work is characterized by Mr. Sparks, the American historian, "as not only a very curious and interesting piece of biography, but a valuable contribution to the history of the country during the important period of the revolution."

D. APPLETON & CO., Publishers,
April 23. 200 Broadway.

SERAPHINE FOR SALE.

A SUPERIOR toned and powerful swell Saraphine, manufactured in London, in an elegant rosewood case, of sufficient power for a church, will be sold very low.

For terms apply at the Piano Forte Manufactory of James Pirsson, corner of Hammond and Bleecker street, where also the instrument can be seen.

An assortment of Rosewood and Mahogany Premium French Grand Action Piano Fortes, manufactured as above, for sale on the most reasonable terms.

April 23, 1842.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

MISS SAGAR & MISS BALLOW will remove their Boarding and Day School for Young Ladies to No. 10 Albion Place, Fourth st., where they will be ready to receive their pupils on Monday, the 9th of May.

The plan of instruction comprises a thorough course in French and English, together with the accomplishments usually pursued by young ladies.

Until the 1st of May, Miss S. and Miss B. may be seen at their present residence, No. 168 Henry street, where they will be happy to give any farther information desired with regard to the mode of instruction, and where circulars of terms, references, &c. may be obtained.

April 9—tf

PRIVATE EDUCATION.

THE Rev. H. Adams, rector of Trinity Church, Saugerties, Ulster county, will receive two or three boys into his family, to educate with his own children. For terms which will be moderate, and other particulars, apply to Mr. Adams, at Saugerties.

April 2—3t

A LADY AS GOVERNESS,

WANTED, in a small family in the country, to take charge of three children. For particulars, apply at the office of the Churchman. An Episcopalian would be preferred.

April 16—4t

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs, New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, N. H.

April 16.

TEACHER WANTED.

THE services of a young man as a Teacher are wanted, where the duty is very light, and opportunity of study afforded. A person preparing for College, or a theological student who is pursuing a private course, will find the situation desirable. Distance from the city seven miles. Address Box 688, Upper Post Office, giving particulars.

April 16—3t

YONKERS FEMALE SEMINARY.

TO LET, and possession given immediately, or at any time previous to the 15th of May next:

A superb building near the village of Yonkers, Westchester county, known as the Yonkers Female Seminary, about five minutes walk north of the village.

The building contains 43 finished rooms, and can accommodate from 60 to 80 boarders. The grounds and garden are neatly improved and beautifully situated, being at a short distance from, and commanding an extensive view of, the Hudson River, and the surrounding country. The air and water cannot be excelled. It is of easy access from the city, being only 17 miles distant. Two steamboats, each stopping at the wharf to and from the city morning and afternoon, and stages to the rail road, afford a passage almost every hour of the day in from one to two hours time.

Apply to L. W. WELLS, or H. D. WELLS,
Yonkers, April 16, 1842—3t near the landing.

MISS ADRAIN'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

JAMAICA, LONG ISLAND, N. Y.

THIS establishment will be re-opened on Monday, May 2d, in a new and elegant building, adapted to the accommodation of several additional pupils.

TERMS.—For Board, Tuition, &c., $150 to $200 per annum, payable quarterly.

Extra charges are made for the Modern Languages, Music, Drawing, and Painting.

REFERENCES.

Prof. Anthon, Prof. M'Vickar, Prof. Renwick, Columbia College; Prof. Torrey, College of Physicians and Surgeons; W. W. Phillips, D. D., Thomas Dewit, D. D., Hamilton Fish, Esq., David W. Wetmore, Esq., William Forrest, Esq., George Long, Esq., 114 Fulton st., Abraham Van Nest, Esq.,—*New York city.*

Dr. Janeway, Dr. McLelland, Joseph Griggs, Esq., Robt. Adrain, LL.D., late Professor of Mathematics, Columbia College, N. Y.,—*New Brunswick, N. J.*

Daniel Embury,—*Brooklyn, L. I.*

Rev. G. I Garretson,—*Newtown, L. I.*

James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq,—*Jamaica, L. I.*

April 16—3t

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in May.

New Haven, April 15, 1842. 6t

EMPORIUM FOR STANDARD LITERATURE, ENGLISH AND AMERICAN.

D. APPLETON & CO., 200 Broadway, beg leave to invite the attention of their friends and the public generally, to their choice and unique assortment of the most important works that emanate from the English and American press.

Their establishment is distinguished for its large collection of Standard works in the several departments of Literature, including Theology, Civil and Ecclesiastical History, Poetry, Natural and Moral Philosophy, Natural History, Architecture and Engineering, General Biography, Voyages and Travels, Fine Arts, Classical and General Literature, &c., &c.

Among their recent importations will be found new and beautiful editions of the works of Bacon, Clarendon, Burnet, Jeremy Taylor, Milton, Barrow, Hooker, Ben Johnson, Massinger and Ford, Beaumont and Fletcher, Shakspeare, Froissart, Monstrelet, Doddridge, Baxter, Owens, Strype, Cranmer, Butler, Cave, Berkeley, Adams, Greenhill, Doane, South, Hume and Smollet, Gibbon, Robertson, Locke, Lardner, Leslie, Hurd, Porteus, John Scott, Skelton, Sherlocke, Warburton, Chillingworth, Leighton, Simeon, Tillotson, Hall, Shirley, Davy, Henry, Clarke, Wraxhall, Allison, Mitford, Byron, Stackhouse, Bentley, Shaaron, Turner, Spencer, Warton, Fuller, Lamb, Hazlitt, Coleridge, Shelley, Bingham, Graves, Beveridge, Wycherley, Congreve, Vanburg, Farquhar, Swift, Heren, Collier, Patrick, Lowth, Withy, Arnold and Lowman, and others, too numerous to mention, always for sale on favorable terms.

AMERICAN BOOKS.—The assortment of modern American publications is now very complete, comprising the most valuable and approved works in Theological and Miscellaneous Literature, to which additions are constantly being made.

Country merchants supplied on the most favorable terms.

April 23.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he will publish a second edition of this valuable work in 2 vols., on the 20th inst. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841. April 9—tf

CLASSICAL & COMMERCIAL SEMINARY,

534 BROADWAY.

MR. JOHN W. S. HOWS respectfully informs his friends and the public, that on the 1st May next he will remove his Classical and Commercial Day School, from his present residence, 136 Mercer street, to the spacious and commodious dwelling house 534 Broadway, three doors above Spring street.

Mr. Hows trusts that the reputation he has sustained during the six years he presided over his late establishment, "THE WOODLAWN INSTITUTE," will render any professions as to the future unnecessary, farther than to assure his friends and the public that the same system of sound practical education will be continued which it has hitherto been his conscientious endeavor faithfully to carry into operation.

For terms, &c., apply to Mr Hows, (before the 1st May,) at his present residence, 136 Mercer street.

N. B.—Mr. Hows will also devote a portion of his leisure time to the instruction of adult classes in ELOCUTION, and to private tuition in the same when such may be preferred; and would beg especially to invite the attention of theological and law students to the system of instruction he has adopted in this indispensable branch of a liberal education. It is the aim of Mr. Hows to make the study of this art, rather a development of the mind, than a dry practice of mechanical rules and artificial acquirements.

April 16. 3t

BROOKLYN COLLEGIATE INSTITUTE.

(An English and Classical Boarding School, limited to Thirty Pupils.)

THE SUMMER TERM of this Institution will commence on the second of May next. Its location on Washington Avenue, two miles easterly from the Brooklyn ferries, is unsurpassed for its beauty and healthiness, and combines complete country retirement with easy access to the city. The course of study is thorough and practical; the manners, morals and religious culture of the pupils receive that attention which their importance demand. When not otherwise specially instructed by parents or guardians, the scholars invariably attend the Episcopal Church with the Principal and his family. Terms, from $160 to $200 per annum, without extra charges. Catalogues of the Pupils and Patrons, with extensive reference, will be promptly forwarded to applicants by mail, or they may be had at the office of the Churchman in New York.

JOHN YOUNG, Principal.

Brooklyn, April 9th, 1842. 6t

JUST PUBLISHED,

BY C. WELLS, 56 GOLD-STREET, NEW YORK,

And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time.

April 9—3m

THEOLOGY & ECCLESIASTICAL HISTORY

RARE & VALUABLE OLD BOOKS,

Just received and for sale by

BARTLETT & WELFORD,

Booksellers and Importers, at their Antiquarian Bookstore and Repository for Standard Literature,

No. 229 Broadway,

Under the American Hotel.

Cotelerius' Collection of the Apostolic Fathers, best edition, by Le Clerc. Antwerp, 1700, 2 vols. folio,	Price $21
Cave's Historia Literaria, Scriptorum Ecclesiasticorum. Oxford, 1740,	15
Father Paul's History of the Council of Trent, translated, folio	7 50
S'ncti Cypriani Opera, ed. post, Benedic. Venetiis, 1758, folio	8
Bishop Beveridge's Works, 2 vols. folio	10
Dr. John Scott's Christian Life and other Works, 2 vols. folio	7 50
Bishop Wilson's (of Sodor and Man) Whole Works, 2 vols. folio	10
Dr. Donne's Sermons, 2 vols. folio in one	7 50
Rev. Joseph Mede's Whole Works, folio	8
Stackhouse's Body of Divinity, folio	5
Heylyn's Life of Archbishop Laud, folio	5
The Tryal and Troubles of Archbishop Laud, (published by Wharton) folio	5
Dr. Henry Hammond's Sermons, folio	4
M. Antonio, de Dominis, (Archbishop of Spalatro) de Republica Ecclesiastica, folio	4 50
Clementes Alexandrini Opera, Greek et Latin, folio	7 50
Walker's Account of the Sufferings of the Clergy during the Rebellion, folio	5
Dr. Andrew Willet's Synopsis Papismi, or General View of Papistry, folio	6
Soames' History of the English Reformation, 4 vols. 8vo	12
Archbishop Tillotson's Works, 3 vols. folio	10
Michælis' Introduction to the New Testament, by Marsh, 6 vols. 8vo	15
S. Bocharti Opera Omnia Philologiæ et Theologiæ, 3 vols. folio	18
Vitringa's Comment. in Isaiah, 2 vols. folio	15
Stanhope on the Epistles and Gospels of the Church, 4 vols. 8vo	6
Parr's Life of Archbishop Usher, folio	5
Dr. Ridley's Life of Bishop Ridley, (the Reformer) 4to	4 50
Bishop Hacket's Century of Sermons, folio, fine copy	7 50
Bishop Hopkins' Works, 4 vols. 8vo. calf	10
Southey's Book of the Church, Vindicea Ecc. Anglican, and Butler's Book of the Roman Catholic Church, 4 vols. 8vo. half calf	10
Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(To be continued.)

April 9.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner.

HENRY ERBEN.

April 9—tf

PAULDING INSTITUTE,

YONKERS, APRIL 1, 1842.

THE SUMMER SESSION of this Establishment will commence on the First Monday in May next. Number of pupils limited to 25. It is believed a more healthful situation, combined with other advantages, is not to be found in the Union. Circulars at the bookstore of Mr. T. A. Goodrich, No. 2 Barclay street, New York.

April 9—3t WM. MURRELL, Principal.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry*, and *Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
  1. It is a Home, and the discipline is strictly parental.
  2. A Mother's care is extended to its members.
  3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.
II. The School is *limited in its numbers.*
  1. That it may be a family.
  2. That its head may have intimte knowledge of its members.
III. The school is *select.*
  1. Boys of advanced age are seldom admitted.
  2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.
IV. The School is *faithfully taught.*
  1. The Scholars study under the immediate direction of their masters.
  2. The teachers give their pupils every needed attention and advice.
  3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra charge.*

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing,
Rt. Rev. W. R. Wittingham, D. D., Baltimore, Md.

March 26. tf

POETRY.

For the Churchman.

THE MAGDALEN OF CARLO DOLCI.

She wept! the contrite sinner wept—
O'er deed and thought unshriven,
And conscience, that too long had slept,
Now trembling turned to heaven.
She wept! around was sin and death
Her footsteps to betray;
Above, the heavy cloud of wrath
Hung midnight o'er her day.
O God! Life holds no greater curse,
Nor greater Death can bring!—
Than thus to tread thy universe,
An unloved, blasted thing.
To feel as she, a mind that shrinks
From all its outer soil,
Yet doomed to bear the heavy links
Of guilt's unending coil.

Pass not with scorn such wanderers by,
But rather weep and pray,
Nor lift to heaven the vaunting cry,
"Thank God! I'm not as they."
But rather thank thy God, whose care
From evil sheltered *thee*,
And fold thy spirit in his prayer,
And his humility.

O we have love, and love can fling
The pebbles from life's road;
But what hath she—poor homeless thing—
No Hope, no Friend, nor God!
The gentle ones whom nature made
Alike in form and mien—
May weep for her, yet weep afraid
Lest sympathy were sin.
"Pass on, lone girl! thy guilty heart
May blight a purer fame"—
Thus woman's pity chills apart,
Or icicles as blame.

The Chaldee, wrapt in visions bright,
Sees day's last beams expire;
And kindling cloud and lofty height,
Flash forth its funeral pyre,
Till stars come forth as pilgrims sage,
And in the inky skies,
Dip their bright rays and trace its page
With varied destinies.
Read not for her the cloudy leaves
The winds of sunset turn,
Not such the fate that starlight weaves—
Nor mortals wish to learn.

Day brings not peace—the lofty palm
Drapes the white-bosomed shore—
But where a feeling high and calm
To shadow her's once more?
The morn!—the ever cheerful morn!—
May gladden hill and grove—
But e'en the daylight seems to scorn
A thing God could not love.
And then, at evening's quiet hour,
When thoughts like dew-drops fall
On living branch—on drooping flower—
The loved—the scattered—all—
Then memory drew the veil of sin
From childhood's spotless days—
And turned from all she *might* have been,
To all, alas! *she was.*

She wept! the contrite sinner wept!
O'er deed and thought unshriven,
And conscience, that too long had slept,
Now trembling turned to heaven.
Hope hath gone out!—and life is dark!—
O what shall light her fear?
A tear! the soul's own diamond spark—
And Faith that mined *that* tear.
Faith! faith! that springs from low delay,
With pinion broad unfurled,
And sweeps the golden track of day,
Unshadowed by a world.
Above where doubt or sorrows roll—
With lifted heart and eye—
O what can chain the eagle soul
Whose eyrie is on high?

O, Saviour! at thy feet she strove
To win a smile from heaven;
There breathed her prayer, and "God is Love,"
And Mary *was* forgiven.
She knelt! a withered thing whose blight
The worm and mildew weaves;
She rose!—a flower of love and light—
With all its folded leaves!
Back came the trusting smile of youth—
And Hope and Feeling too—
And heart, itself so filled with truth,
It thought all others true.
Again sweet thoughts 'twas hers to think
From innocence that start—
Mind's hidden spring—few know to drink
So foliaged by the heart.
And woman's soft and timid blush
Again around her stole!
All radiant! the dawning flush
Of a new risen soul.
Thus pray and weep when Lent's stern hour
Turns o'er each leaf of soul;
And Conscience, with Almighty power,
Bends o'er the darkened scroll;
And ever hear the voice that saith
To each repentant soul—
"O woman! great has been thy faith!
Thy faith hath made thee whole."

S. W. C.

To the Editor of the Oxford University Herald.

Sir,—I take the liberty of enclosing for your perusal a letter which appeared a short time since in a Hampshire paper, which breathes a spirit that might be of service to some of the numerous writers on the subject of the present controversy. I leave it to speak its own merits for itself. Should you have space, you will, I hope, by inserting it, do public good, and oblige

A Subscriber.

Jan. 5, 1842.

THE HIGH CHURCH MEN.

"Are the Puseyites sincere? A Letter, &c., by the Rev. Joseph Rathbone. London: T. Jones, 63 Paternoster Row. 1841."

Most of our readers may have heard something of a story,—of which our own recollection is at this moment far from distinct,—about some person of so unhappily discontented a temper, and withal so unthankful, that hit him on the right side or on the left, he was never pleased;—the drubbing might be infinitely varied,—but he was never satisfied. Who the hero of this pleasant story may be we know not:—but his case, as far as the beating goes, very closely resembles that of the person whose designation stands at the head of this article. We are far from intending to write an orderly essay on what are commonly called the High Church doctrines, or their maintainers; we simply wish to call attention to this one peculiarly connected with them,—that they meet with such general abuse from quarters so various and opposite,—from those who seem hardly to agree in any one thing, except the common desire to have a fling at the "Puseyites." We may as well say at the outset, by way of being quite candid,—that we are exceptions to this general rule;—that we sympathise rather with those who are thus accused, than with their accusers,—to the best of our present knowledge of the matter.

To our thinking, no earnest-minded man, whatever his views, can be otherwise than shocked at the language now commonly used concerning our "unhappy divisions." In common talk, mixed up with the commonest things,—in newspapers, side by side with police reports, and low or fashionable slang, and details of wickedness,—we meet with subjects the most awful, treated sometimes profanely, often irreverently, almost always ignorantly, and quite always uncharitably. Let our readers take up any London or country paper, (there are exceptions of course, or we should not be writing these words,) and read the article or articlse (there will be sure to be *one*) headed "Puseyism," "Popery," and the like. He will find much the same words in italics, and much the same in capitals,—with a due proportion between inverted commas, (unfortunately, often holy texts,) in *all*; the politics of the paper do not materially affect this;—and all to one tune.

And *this* is the remarkable thing, not the ignorance, nor the violence, of such attacks; these, alas! are *not* very remarkable now-a-days, but their *unanimity*, coming as they do, from such opposite quarters. The *Globe* and the *Standard*, the *Morning Chronicle* and the *Britannia*,* here meet as friends, and the "Puseyites" are their common mark. It is hatred or contempt, on all hands,—the constitutional Conservative, the no less constitutional Whig, and the unconstitutional Radical,—each have a sneer, or something worse, for these clergymen of our Church. The religious paper sighs over them,—the liberal paper laughs at them. What the Dissenters think of them we are unable to say;—nothing *worse* than members of the same Church, we may safely affirm. The Kirk, looking at us from a distance, concludes that the English Church is in a way to be ruined;—which doubtless grieves it intensely. The "common sense" men call them "enthusiasts"—the "evangelical" men call them "worldly"—the "quiet easy-going" men call them "agitators"—the "active" religionist of the platform calls them "lifeless and dead"—the "High Churchmen," of a certain very respectable class, call them "heretics," "traitors to the Church"—the "liberal Low Churchman" calls them "narrow-minded bigots to that Church"—the "cautious" men call them "fanatically rash"—the "bold" men call them "childishly timid;"—instances need not be multiplied;—what is plain on all sides is, that everybody has made up his mind about them, understands them, knows what they are about,—and that everybody has some fault to find.

Now we do not say that in all cases these opposing accusations prove one another to be false,—we candidly own that a man—*we ourselves*—may be a "bigot" and yet a "traitor," in some sense,—"rash" and yet "timid"—"new-fangled" and yet "old-fashioned"—up to a certain point this is true, but still *some* of the charges made may be disposed of by saying that they contradict each other;—*e. g.* every one knows that the High Churchmen are accused of feeling over-kindly to the Papists:—whereas, wonderful to say, the Dean of Achonry, in a recent Charge, accuses them of *illiberality* towards them;—that their writings are "full of the bitterest invectives" against Rome. This is untrue as a fact,—but is worth noting, as occurring in a Charge quoted approvingly for its Protestant tendency, and as an instance of the varied nature of the accusations brought against "Puseyism." The mention of these Charges puts us in mind of the opinions expressed by some of the bishops to their clergy:—they must be spoken of with the deepest respect:—but they differ wholly from the condemnations with which we are familiar in newspapers. This we should expect from the character of their authors. We do not deny that they are unfavorable, but they are cautions rather than condemnations,—they generally make an express distinction between the ultimate tendency and the present development of certain opinions, and they always speak in the calm and Christian language which becomes the revered station of shepherds of the flock of Christ.

We, in this diocese, [Winchester,] are happy, in a recent instance, of this. The only exception to this usual moderate and fatherly tone of our Episcopal Charges that we can call to mind is to be found in expressions of the Bishop of Durham; at least as they are reported in a newspaper, which may possibly give a very unfair copy of his Lordship's Charge. He is *reported*, then, after the average amount of "strong condemnation," to have said that "no Tractarian could expect countenance from him;"—a fact which, however painful, could give no surprise to any who remember the marked "countenance" extended to Mr. Turner, the Socinian, by his Lordship not very long since, and his defence thereof in answer to the remonstrances of his clergy: he may be right in countenancing Unitarians, and denouncing Tractarians, but no one would be so unreasonable as to expect him to extend favor to both.

We are not willing to do more than allude to censures by a few of the parish clergy even in their pulpits;—some of these flatly contravene the canon: and others, we venture kindly to hint, are not *quite* brotherly. But we are not defending the "Puseyites:" only calling attention to the treatment they got on all hands. Nay, painful as it is to hear any of our clergy called "heretic," &c., we see room for comfort even in the language used on some recent occasions; however much we may disagree with its application, it shows a jealousy for the integrity of our Church, which is cheering; that our watchmen are *awake*, is something; the next best thing is that they should see clearly where to strike, and know friend from foe. Perhaps there is something to be learnt even about the citadel they have to defend; but zeal is the first thing, knowledge may follow in time; and the words used of late against "Puseyism" show an increasing regard for the dogmatical teaching of the Church, a keener sense of the vow that is on them to "banish and drive away all erroneous and strange doctrines contrary to God's word."

To all this, some will be ready with this obvious answer: "There is *one* class with whom the Puseyites are in favor—their allies, the Papists." And perhaps we shall be reminded of a certain dinner at Newcastle, where certain Papists "*toasted* the Puseyites," and the like. And certainly, if the High Churchmen are all that is said, it is the very height of ingratitude if their friends, (the Papists) do not give them a good word. But what is the fact? Why, that of all parties and sects in our Church, the "Oxford Divines" are singled out for the attacks of Romanists. Certainly, there is something very odd about these men; they contrive to be ill reported of by all; they "gain" *evil* "opinions from all sorts of people:" they have the singular knack of making enemies in England, and gaining no friends in Rome! It should be known, by all whom it concerns, that the time and talents and learning of Dr. Wiseman have been of late expressly devoted to the task of annihilating "the High Church claims"—which title stands at the head of a series of very clever papers against the Tracts and other kindred works. Surely this is very silly, *if* the Tract writers are doing the work of his own communion!

To the High Churchmen themselves this is clear enough, they think that on the "High Church claims" is based the very existence of our English Church, that if they were acted up to (as they believe the Church intends) she would stand up in such "power and beauty," that men would know her at once to be a part of "the City of the Great King"—and her enemies would either be put to shame at once or become her sons. On this view, Dr. Wiseman's dislike to these "claims" is perfectly natural; how those who oppose them explain it, it is not our business to inquire. We have headed these very desultory remarks with another proof of Popish enmity to Anglo-Catholic teaching. We suspect that most readers, knowing nothing of the "letter" of "the Rev. Mr. Rathbone" but the title given above, would be surprised to find, that instead of a "faithful warning" against "Popish perversions of the simplicity," &c., which we are so well used to, it is the work of a zealous Papist—but as hostile in tone as if it were that of the most zealous Protestant.

Mr. Rathbone being (by himself and his friends) styled "the Parish Priest of Cowes"—it is, therefore, rather interesting to us in this county. We strongly recommend a reading of it to all whose minds are employed on our present state;—to all who *do* read works of "disputation," for we have no wish to increase the number; it is a pity that plain people cannot keep their hearts clear of what is a hindrance in their path of duty, and much endangers their Christian charity. But to return. Mr. R.'s motto shows the drift of his whole work. We protest, of course, against its application, as to craftiness at least; but were we writing in any hostile mood towards Roman Catholics,—which we are not,—did we consider ourselves as besieging a citadel which Rome held, we should be willing to hail the omen as a token of victory.—

> "Creditis avectos hostes? aut ulla putatis
> Dona carere dolis Danaum? Sic notus Ulixes?
> Aut hæc in nostros fabricata est machina muros,
> Aut aliquis latet error."—*Virgil.*

For the satisfaction of our Protestant friends, we may inform them that the crafty Greeks here stand for the "Oxford Divines." "Ulixes" may possibly mean Mr. Newman himself, or some one equally noted for wiliness; and the "machina," for aught we know, may represent no less a weapon of war and craft than "No. 90." And these images haunt him, for, in two more quotations from Virgil, he harps on the perfidiousness of the Greeks, i. e., the deep Machiavels of Oxford, which learned University, by the way, he politely calls "the stiff-necked generation that now dwells upon the banks of the Isis." However, we are not reviewing Mr. R.'s slashing pamphlet, we only notice it to show how Rome loves the High Churchmen.

We will make a few extracts from the pamphlet, but the *whole* should be read to give any notion of the feeling of the "Rev. Mr. R." and his friends for the "Oxford movement." We merely insert a *qualifier* before the word "*Catholic*" whenever it occurs, as we cannot bring ourselves (even in a quotation) to let so plain a condemnation of our Church stand, as the allowing them the exclusive use of that word would amount to.

"That this Oxford crisis is a real progress to [R.] Catholicism, I have all along considered a most perfect delusion." "Dr. Pusey and his party have anything but a desire of being convinced of the truth of the [R.] Catholic religion." "They are obtaining a character which they ill deserve. I have myself been obliged to give the most serious cautions to some of my own acquaintance, who have unwittingly recommended the writings of the Puseyites to their Protestant friends," &c. "The religious system of the Oxford Puseyites, which I consider a perfect imposition on the credulity of the nation." "The embrace of Mr. Newman is the kiss that would betray us." "This strange confraternity." "Let us see if we cannot everywhere in their writings trace a virulent hostility," &c. "The rancorous malignity of these men,—their calumnies,—their vituperation." "The original sin of Puseyism, which is hostility to our holy [R.] Catholicism." "The craftiness and the cunning, as well as the malice, of the Oxford Convention." "The very worst of enemies." "This perverse generation of Puseyites." "Their ridiculous attempt to deprive us of the glorious name of Catholic." "They are the men who nickname us in a vocabulary never till now equalled." "Mr. Froude's language against our holy Church and our sacred ministry is not to be borne." "Who, of all others, are our present most violent literary opponents?"—(then comes a list.) "Every one of them are Puseyites." "These iron-fisted combatants, exulting in victories which they boast they are obtaining over us." "The insincerity of these people." "Their virulent, hateful, and abominable attacks upon the [R.] Catholic priesthood, and the [R.] Catholic religion." "A malignant hostility before entirely unknown in the whole range of religious controversy."

We must pause to breathe. Surely, if Joseph Rathbone thinks the "Puseyites" iron-fisted, he takes care to show by example, as he enforces by precept, that he and his friends should not "wear velvet." What we have quoted is worthy of the *Record*. We venture on one or two more citations.

"What would the Holy See think of the works of these Puseyites?" their works being "full of language the most odiously insulting to the everlasting chair of St. Peter." "I impeach Dr. Pusey and his friends of a deadly hatred of our religion." "I impeach them of an intemperance against it that no age yet has been witness to." "If the Puseyites are to be the new apostles of Great Britain, my hopes for my country are lowering and gloomy." "How any one, after reading" (here a puff of a book of his own in "refutation of the Puseyite system") "can think these men anything but by far our most dangerous, as well as our most artful foes, I am sure is far beyond my comprehension." [R.] "Catholicism must be annihilated, is the true creed of these pious men. Rome must be levelled and ploughed over," &c. "Unless Mr. Newman is capable of telling the most dreadful untruths, he contemplates no step whatever, either by correspondence or any other means, which may bring about a union with Rome." "He declares most solemnly it is his wish to arrest the progress of [R.] Catholicism, not to promote it." "We often hear of the writings of the late Mr. Froude. If the Puseyites do not become [R.] Catholics before Rome becomes such as the followers of Mr. Froude wish to see it, I am very sure their conversion will not take place on this side of doomsday.

One more extract:—

"Far more, however, than any of the avowed works of either Dr. Pusey, Mr. Palmer, or Mr. Newman, the Tracts for the Times, but particularly the last three volumes, have opened my eyes to the craftiness and cunning, as well as the malice, of the members of the Oxford Convention. I discovered that the resuscitation of the old and hostile High Church party in the Church of England, well charged with hatred and treacherous feelings towards Rome, was the real object of Pusey and his accomplices in their Oxford hubbub."

We have been much tempted to comment on one or two of the above quotations, but time and space will not allow it;—and perhaps it is unnecessary. Nor are we asserting that all here said of the "Oxford hubbub" is at all true; it will be at once seen to be a distorted and prejudiced picture. But surely it suggests much matter for thought. We will only say thus much to those who think very ill of the High Churchmen. If there be any truth in Mr. R.'s accusations, *you* have done these men much injustice in calling them Papists; but granting it be an unfair statement, are Mr. R.'s prejudices stronger than *yours*, or than those of many a newspaper writer?

What we have written will be seen by few, and we are too humble to expect that any of our reasonings should have much weight; therefore we advance no statement of our own; we assert nothing. But we should be happy if we thought that any one of our readers might come to have charitable thoughts about men of whom, it may be, they know nothing but through the medium of violent and one-sided statements. And this would surely follow if they examined for themselves. We sadly want a little charity in these talkative days! We hope we speak reverently when we venture to remind our readers that this is not the first party, sect, or body of men, of whom it may be said—"as concerning this sect, we know that everywhere it is spoken against." ☞

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* *e. g.* the *Chronicle* has called them "dirty tricksters, thumbing their breviaries, and bowing to painted saints." The *Britannia*, "reverend posture-masters and surpliced candle snuffers." We quote from memory, but these are nearly the words.

UNION HALL ACADEMY,

JAMAICA, L. I.

The Summer Session of this School will commence on Monday the 2d of May next.

Henry Onderdonk, jun., A. M., Principal, and Instructor in the Greek and Latin Classics.

John N. Brinckerhoff, A. M., Instructor in Mathematics, and the higher branches of English.

George C. Schaeffer, Instructor in Chemistry, French, and Drawing.

Thomas H. Kelsey, Instructor in the Junior English Department.

In the *Male* Department of this old and well established School, all the branches of a thorough Classical, Mathematical and English course are taught, and pupils are prepared for entering any College in the United States.

FEMALE SEMINARY.

Miss Mary Hanna, Principal, with other competent teachers, in the different branches.

The *Female* Department will re-open on the 2d of May next, in a new and most commodious building, erected expressly for the purpose, and adapted to afford every comfort and convenience to those who may be placed under the care of the Principal. During the past year, owing to the destruction of the former edifice by fire, although not originating there, and the consequent derangement of the school in its various relations, as much could not be accomplished in the instruction of youth, as might have been under more favorable auspices. The course of instruction embraces both the solid and ornamental branches of a complete English Education in all its extent.

French, Drawing, Music, Painting, and Fancy Work, are taught, the particulars of which may be learned by application to the Principal.

If it be the wish of parents, arrangements may be made in the village for the instruction of the pupils of each school in the ornamental parts of education.

The existence of this Academy for fifty years, during which there has been constantly a large number of pupils, has given an opportunity of testing the healthiness of the beautiful village in which it is established, during the whole period, except the summer of 1828, when it was visited with sickness in common with a large extent of country, and since which time the village and its vicinity have enjoyed uniform health.

Every advantage of religious instruction may be found here, there being five places of religious worship. Boarders are received in the families of the Principals, and of the Teacher of Mathematics—and likewise in the houses of respectable individuals—on very moderate terms.

TRUSTEES.

Rev. Jacob Schoonmaker, D. D., Pastor of the Reformed Dutch Church, Jamaica; Rev. Gilbert H. Sayres, formerly Rector of Grace Church, do.; Rev. William L. Johnson, Rector of Grace Church, do.; Rev. James M. Macdonald, Pastor of the Presbyterian Church, do.

John D. Ditmis, Jamaica.
Dr. Nathan Shelton, do.
John A. King, do.
James Herriman, do.
David Lamberson, do.
John C. Smith, do.
Laurens Reeve, do.
William R. Gracie, do.
James De Peyster Ogden
Jamaica and New York
William Betts, do., do.

April 2—tM1

TROY FEMALE SEMINARY.

In this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio*.

Benjamin Marshall,
Stephen Warren,
Richard P. Hart,
James Van Schoonhoven,
John Paine,
George B. Warren,
John D. Willard,
Robert D. Silliman,
James Wallace,
Le Roy Mowry,
Griffith P. Griffith,
John P. Cushman,
Thomas Clowes.

March 19, 1842. 3m

LOUD'S ORGAN STUDY.

A supply of the above valuable work just received and for sale at this office.
September 11.

MOUNT PLEASANT ACADEMY AND BOARDING SCHOOL.

SING SING, WESTCHESTER COUNTY, N. Y.

This popular Institution for the education of young gentlemen, will reopen on the 1st of May next, under the direction of the Rev. Orlando Harriman, A. M., of the Episcopal Church, and Marlborough Churchill, Esq., of the U. S. Mil. Academy, West Point, Principals.

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Circulars containing a full statement of their views, terms, &c., may be had at the bookstores of Messrs. Swords & Stanford, 152 Broadway, and Mr. Robert Carter, 58 Canal street, and at the office of the N. Y. American.

REFERENCES.

Rt. Rev. Bp. Onderdonk; Prest. Duer, Col. Coll: Rev. Prof. McVickar, do.: Rev. Dr. Berrian, Rev. Dr. Knox, Rev. Dr. Eastburn, Dr. John Neilson, W. B. Crosby, Esq., James Smith, Esq., Gen. C. W. Sandford, Charles King, Esq., New York: Rev. C. H. Halsey, Hon. A. Ward, Sing Sing: Rev. Prof. McClelland, New Brunswick, N. J.: Profs. Mahan and Bartlett, West Point: Col. Totten, U. S. Eng.; Hon. L. Saltonstal, Washington; Com. Perry, Brooklyn L. I.: Col. De Russey, U. S. Eng., Fort Monroe, Va. 3t. March 26

THIS DAY PUBLISHED,

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WILEY & PUTNAM,
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⁂ Subscribers who have not received their copies, will confer a favor by notifying the Publishers,—if by mail, *post paid.* March 19.

A Pew, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

ST. LUKE'S CHURCH CEMETERY,

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Several new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st. March 19—8t

Church and Parlor Organs.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

Just published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

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Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

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SCHOOL FOR YOUNG LADIES,

IN RALEIGH, N. C.

The Rev. Aldert Smedes, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

⁂ The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

ST. MARY'S HALL,

BURLINGTON, NEW JERSEY.

The Summer Term of this institution will commence on the first day of May. For admission, apply to the Rev. R. I. Germain.
April 9—3t

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

Part *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.
November 6.

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

UNDERTAKER.

Thomas D. Gillespie, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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